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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MAY 28, 1836. NO. 772.---VOL. XV.—NO. 22.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons.

NO. XII.

THE SOLID FOUNDATION.

1 CORINTHIANS iii. 11. *Other foundation can no man lay.*

Here you perceive, my friends, your sole foundation of hope and assurance: no other under heaven has the Father of mercies revealed; no other can human being lay, than what is laid, even Jesus the mediator, the chief corner-stone of the Christian faith, tried, elect, precious. On any other, your dependance must be unsubstantial and vain.

And is it possible, O son of the Highest, that men can dream of a more inspiring hope, than that imparted by thee! that hope so full of immortality! dream of an assurance more strong, than one confirmed by miraculous power! a foundation of security more firm, than the promise of the Immutable!

Alas, my hearers, you all know it to be more than possible. Christ has come to you, the Lord from heaven; and still how many continue of the earth, earthy! He proffers to you this grand hope, this heavenly assurance; still in such dreaming, how many of you consume your temporal existence, and thus forfeit your eternal welfare!

Will any individual tell me the cause of such blindness? Will any one explain to me, will any one explain to his own conscience, a fact so astonishing as this, that the command and promises of the infinite God, made by the mouth of the Savior,—have so little influence on the human heart? What to you appears to be the grand cause? Shall I call it a secret distrust? unbelief, infidelity, want of confidence? By whatever name you choose to denominate this source of evil, the fact remains the same. You disbelieve,—practically disbelieve Him who cannot lie; you will not credit him, in whose mouth was found no guile. However incredible the assertion may seem, universal experience proves, that men would rather trust to some delusive hope of their own creating;—to building on the sandy foundation of riches, grandeur, power, a basis of security altogether unsubstantial;—sure to disappoint the gasping heart,—sure to slide from underneath their falling edifice.

1. And are the votaries of wealth, ambition, fame, human glory, alone exposed to such insecurity? Beware how you indulge an impression so flattering. Before you all, high and low, rich and poor, your Disposer places probation, recompense, retribution. Not the aspiring alone, not the ambitious alone,—you too of the middle and lower classes of society, you too are exposed to the sandy foundation. But the voice of divine truth declares: No solid foundation of hope can any man lay, than what is laid, even Jesus Christ.

This assurance, thank God! *is stable*,—unmoved by earthquake or storm. Perhaps you say, my friends, most or all of you, to whom it is my province to minister; you say, that you are not immoderate in your desires; that you labor, indeed, with unremitted industry; but that you make a comfortable competency alone the grand aim of your toils. Your exertions are praiseworthy in the sight of God and man. God forbid that I should undervalue or disapprove your efforts to secure an honorable livelihood. No: you enterprising men and women, you active and industrious poor! Of your constant occupation I make no complaint. I would animate and encourage you to persevere. Your Maker would animate and encourage you. He sent the Savior to you for this very purpose. Whatever may be your worldly gains, your secular gratifications, the Omniscient knew them at longest to be brief and unsatisfiying. He therefore commissioned the Messiah,—your conductor to life,—to lighten your heavy labors, to render your burdens more supportable, to communicate the only true rest to your souls,—the only source of enduring hope,—the only foundation not sandy. Him you must follow; he is the master you must serve; he is the exemplar you must endeavor to resemble. His doctrine of immortality is your only solid foundation of comfort. On that doctrine you must erect the edifice of your hope, Jesus Christ himself,—that is, the evidences of his mission and miracles, his teaching and example, his death, resurrection and ascension,—being the chief corner-stone. All other foundation of hope is sandy and deceptive; but the assurance of immortal life is an all-sufficient support, immovable as the Rock of Ages, and never shall the gates of hell prevail against it.

2. But here, my friends, I must again turn to you for information: may I indulge the persuasion, that you find this blessed doctrine your most solid foundation of comfort? O pause and reflect, before you answer me. Do you raise upon this doctrine the imperishable structure of Christian faith? Do you feel, do you live, as expectants of this glorious gift? Do you feel and live as beings, whom a single hour, whom a single moment, may introduce to the vision of those mysteries, which you now only believe to exist? Some momentary glimpses may you discover, some speculative persuasion of immortality, most of you may possess; but how dim your perception of its glory! how imperceptible the influence it produces on your heart and behavior! Most of you think of the world to come,—when you think of it at all,—as you think of the moon, the planets, the stars, in a still evening walk. Those luminaries, you say, as astronomers inform us, may be inhabited, and they may be uninhabited. With the same indifference you dismiss from your mind the realities of religion. You turn to the meteors of the marsh, to the more congenial attractions of the earth, to the bewildering visions of the imagination. For these, except when you are reminded in the sanctuary, for these delusions of a moment, you dismiss the sublime contemplation of your Maker, the glorious discoveries of your redeemer, the mysterious revelations of the eternal world.

My friends, ask your own hearts: What reverence do you discover toward the Supreme Being? Do you morning or evening pray to him? Do you at any time or in any place pray to him? Alas, most of you, I fear, are too ungrateful and regardless to thank him for his blessings; too insensible of your dependence, I fear, to implore the communication of his favor. All are not such, and I thank God for it; but the mass of you, I fear, are still too unmindful of your offences, or too determined to repeat them, to implore his compassion and pardon.

Again: How do you treat the Bible? You sometimes imagine, perhaps, that you appreciate the oracles of revelation; a most blessed volume, you say; but how seldom you attend to its divine voice, its blessed spirit! How rarely you make it the sole foundation of your hope,—steadfast, immoveable, eternal! and with what unconcern you examine what even angels from heaven desire to investigate! Then what welcome do you give the Savior? In this powerful deliverer from death, you entertain the feeblest belief. O what a lukewarm love, what a fainthearted attachment, you discover! Your faith is too weak, too powerless, to induce you to become Christians,—to embrace his baptism of repentance for the remission of sins. So faintly do you love him, with such heartless ingratitude do you remember him, that season after season elapses, and still you persevere in forsaking him,—in refusing to come to him. In most of our communities, how many more are every year summoned to eternity, than come to the baptismal font and the communion! There is awful eloquence in this fact. It shows how little growth in grace, communities *called Christian* experience; it shows you, my hearers, how little increase you are making in the knowlege and enjoyment of Christ; and still can you dream that you are secure? O sandy support for the sinking soul! O baseless hope of salvation to rational man! Alas! you too must fall. You hear the injunctions of the Son of God, but give them no welcoming heart, no performing hand. The consequences are,—you are weighed in the balance, and found wanting. Your shell of a house,—poor fabric of folly!—is momently undermining by the flood, and a whirlwind from the desert is sweeping it to desolation. Such are your unbelief, your disobedience, your ruin; present moral death, and awful presages of wrath to come.

3. My friends, these are truths of solemn moment. The hour of death will disclose to you, as to many it has disclosed, how momentous they are. They are too applicable to the Christian world: they are too applicable to most of the communities, with which I am acquainted. I speak not of the presumptuous Sabbath-breaker, who forsakes the house of God; for of such I hope our number is small. I speak not of the lost drunkard, lost in soul and body, lost as to property and reputation, lost as to comfort in life and hope in death; for of these there can be small expectation here or hereafter. I speak not of the liar or the defamer; I speak not of the heavendaring blasphemer, whom you hear pronouncing his own sentence of damnation. Of these and such as these I am not speaking. These can have no semblance of hope, no symptom of assurance; and when I am called to their death-bed side, what comfort, what encouragement, can I afford them! I can pray for them. I can direct them to supplicate the mercy of their Judge. But, O my friends, what are the ghastly affright, the hollow groans, the horror and repentance, of one hour, one day, one week, after 40 or 50 years of habitual depravity! The dark shadow of death is brooding over them. Such characters have no foundation, not even the delusive material of sand. Are there any now present resembling these? Without repentance, you may be as sure of sinking in the gulf, as if this moment you saw the flood, the surf and surges of ruin, heaving around you. Nothing but the compassion, the longsuffering of the Almighty,—who is waiting to be gracious,—now supports you from hour to hour.

To such I speak not: I address the great mass of the people; you that hear the teachings of the Savior, but who neither dispose your heart, nor move your hand, to conform to them; who are laying some other foundation beside that of revealed truth. Christ has proclaimed your insecurity. Christ has declared, that you resemble the infatuated, the madman, who built his house upon the sandy margin of the deep. Do you believe the Savior's impressive representation? Do you believe, that your grounds of acceptance are all illusive and vanishing? Do you feel, that you resemble the dove of the deluge, which flew far and wide over the waste of waters,—that dove which found no resting-place for the sole of her foot? O return, return, weary and heavy-laden soul, return like that weary bird, to the ark of salvation. Jesus Christ has opened the window; he has put forth his savior-hand; he is now waiting to welcome you to his bosom.

Once more would I ask:—Do your consciences inform you, that your hopes of heaven are all unfounded, ready to crumble before the stormy wind and tempest, and vanish amid the swelling inundation? O abandon those fatal quicksands, among which you are sinking. Escape for your life,—this hour, immediately escape,—before you are swallowed up. God has communicated power; and, behold, a mighty deliverer approaches to aid you. Look yonder in the distance! The Savior comes walking upon the water. The wind is boisterous; the billows are beating. Terrified and beginning to sink, O that you would each one cry out in your distress: 'LORD, SAVE ME, I PERISH!' You would see him stretch forth his compassionate hand, and you would feel its supporting energy. He would rebuke the wind, and say to the sea, 'Peace, be still!' The elements would be hushed to repose. A divine calm would descend upon the deep, and a heavenly composure would breathe upon your heart. The voice of Jesus would salute your ear: 'O thou of little faith! wherefore didst thou doubt and disobey? It is I, the author of eternal salvation to all who believe and obey. It is I, the only source of security to the sinking heart. It is I; be not afraid. Doubt and disobey no more. Build no more upon the sand. Rest your hopes upon the eternal rock of God's word: other foundation can no man lay. Upon this immoveable basis is he resting, and he alone, who hears these instructions of mine, and with heart and hand observes them.'

My friends! this day I again place before you death and life; the meteor beams, the fugitive attractions of the world, and the immutable promises of the Most High. Shall the sands of sin, or shall the Rock of Ages, be your choice? Your choice is free,—free as the infinite God can make it; but oh! remember the alternative. From the sands of sin,—from the foundation of unbelief and folly, you go down to the realm of death, the region of night. From the Rock of Ages,—from the shadow of this great Rock in a weary land, you ascend to the realm of eternal day,—to the many mansions of your Father's house in heaven,—the only shelter from the storm,—the only resting place in the universe to the overburdened soul.

You are now retiring to your homes. Some of you will say: 'The views of God and man, the views of privilege and responsibility, the views of scripture-promise and scripture-condemnation,—this day presented,—we must acknowledge them to be true. The ambassador of Christ has spoken in the name of his master, with strong but affectionate emphasis. If we repose our hopes upon any foundation, but that of the gospel, we must attach the blame wholly to ourselves.'

Others may say: 'The developments are indeed true; but a milder, a smoother unfolding of truth, we think most engaging. Possibly the terrors of the Lord may be sometimes shown with advantage; but the goodness of Heaven, its gentle invitations, its undisturbing representations, we feel to be most attractive to our minds.'

My friends, I rejoice, if either the cords of love, or the terrors of the Lord, produce any influence; but such discussions as these, remember are commonly mere talk, they amount to nothing,—they discover few of those symptoms of promise, which the word of revelation was designed to produce. Poor, heartless trifling with things of everlasting moment! O will none of you go home,—not to talk about the matter and manner of the preacher,—but smitten to the heart, on a view of your refusing the only sure foundation of peace! Will none of you retire to your secret apartments;—there, with your Bible and your God, to commence the work of reformation!

Will you, then, I once more ask you in conclusion, will you still cling to your falling edifice of madness and folly? or will you, this day, begin to erect the mansion of wisdom, that indestructible home of eternity?' Shall the sandy foundation of time, or the immoveable Rock of Ages, be the choice of your soul? My hearers, wise and unwise, reflecting and infatuated, rich and poor, youthful, mature, and aged,—you must form your own decision, and you must work while it is day; but while you are forming that decision, and the night of your departure is coming,—remember the judgment-seat of Jesus Christ; remember the gates of life, and the gates of death,—those everlasting doors of eternity, which this king of glory will cause to be lifted up for your admittance. Dismiss from your imagination, forever dismiss the dreams, the ten thousand dreams, of false security: Other foundation can no man lay, than what is laid, even Jesus Christ. Be this your supporting assurance, in life and death. In the day of my probation, in the day of my departure, in the 'awful hour of judgment,' be this, O God! the basis of my hope of salvation.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. II.

FEMALE RELIGIOUS ORDERS.

Having given our views of the character of female education in convent schools, in the last three numbers, we shall now proceed in continuation of what we said in the Register of the 12th of September last, respecting the religious orders of the Catholic, to give some account of the *female* orders in the United States.

The religious orders of females are much more numerous than those of the males. They have a large number of convents in which the sisters live retired from the world and devote themselves to the ceremonies of religion, and the education of young ladies. Besides, they have numerous free schools of which the sisters take the charge; who also take care of the sick at a number of Hospitals in different cities. These sisters are bound by rules more or less strict, to fulfil the religious duties prescribed by their orders to them in their seclusion; and in general they are unwearied in their efforts to perform the exercises to which they have devoted themselves by their profession.

1. The most numerous order of these religious recluses, in the United States, is the *Sisters of Charity*, whose professed object it is, in general, like that of most religious devotees, to serve God and mankind. The Sisters of Charity, or the *Sisterhood of St. Joseph*, as it is also called, was founded in 1809. It was first established in Baltimore, and afterwards, in 1810, was removed to St. Joseph's valley near Emmitsburg.

The circumstances which led to the institution of this order were somewhat romantic. 'A Protestant lady accompanied her husband to Italy, in pursuit of health. While there the gentleman died. The lady, Madame Seton, became acquainted with Roman Catholics, and was so captivated with the pomp and splendor of their religion, that, on her return to this country, she embraced it, and was anxious to devote herself, in retirement, to the practice of its duties. A rich sea-captain, M. Cooper, became a Roman Catholic about the same time, and furnished the means for purchasing the situation near Emmitsburg, where the pious lady, with a few associates, under the direction of M. Dubourg, then president of St. Mary's College, and since removed to the Bishopric of Montauban in France,—commenced the instruction of young females.' (*Quarterly Register*, II. 221).

'The Society is composed,' says the *Laity's Directory*, 'of widows, and ladies who have never been married. They cannot be received before the age of 16, and not even then without the consent of their parents: nor after the age of 27, without a particular dispensation founded on their great merit and character.' They take the name of 'the Sisters of Charity of St. Joseph.' (*id.*)

'Their principal object ostensibly is, to render all the service in their power to the poor, the sick, the imprisoned, and the insane. The education of young persons of their own sex, is a secondary object. The number of sisters at present [in 1830] is 120. [They have a superior, the Rev. John Francis Hickey, and a mother superior, Mrs Rose White.] They have several boarding scholars, a few orphan children, and many day scholars of the poorer class. Their system of education is similar to that of other female academies. The annual expense of each boarder varies from $140 to $200, according to the branches taught. Protestant ladies are not excluded; 'nothing more is required of them than to attend divine service, and the customary exercises.' There are branches of this Society in different parts of the Union.' (*Quarterly Register*. II. p. 221).

The establishment near Emmitsburg is called the 'Mother house of the Sisters of Charity,' in the *Laity's Directory* for 1835. It is there stated that this Society was incorporated by the General Assembly of Maryland in the year 1816, and that, 'in addition to the buildings originally erected, a spacious edifice, 100 feet in length, was lately completed, calculated to accommodate 200 boarders.'

In 1829 Archbishop Whitefield, in a letter to the editor of the 'Annals' of the Association for the propagation of the faith, published at Lyons and Paris, speaking of the Sisters of Charity, says, from St. Joseph's, they have sent colonies to Baltimore, Washington, Frederick, Montague, Philadelphia, New York, Albany, Harrisburg, and St. Louis. In these different places, they receive and instruct orphans, and have a school for unfortunate children, the number of which is *enormous*. There are some schools, containing from *five to six hundred*. At Baltimore, besides the asylum and free school, they have the care of the Lying-in-Hospital belonging to the Medical school. Those of St. Louis have also the care of the Hospital of that city. *All these different branches are connected with a central government, in the Parent-house at Emmitsburg.* They form together but one body.

They live under the rule of St. Vincent de Paul, with a little variation, thought indispensable by the ecclesiastical superiors. One of these is the boarding establishment of the parent-house, with the double object of giving a *Christian* education to *Protestants* as well as Catholics, (a *want* deeply felt in those regions), and to obtain means of support. No other resource but this boarding school supports the professed, the noviciates and the sick nuns, and permits the establishment of charity schools abroad. Since 1826, no member of the community has died; but from 1809, when it commenced to 1826, the number of deaths was 42. The nuns are now 120 in number.' (*Quarterly Register* III. 99.)

The sisters of Charity have under their direction and management at least eight convents in the United States, one at Emmitshurg, Md., one in Washington city, one at Bardstown and one at Lexington, Ky., one at Wilmington, Del., one at Carondelet Mo., one at Somerset, Ohio, and St Clare's convent at Vincennes, Ind. They take care of the sick in many Hospitals. They have established free schools and others almost without number, and are laundresses in several of the Catholic Colleges.

In the *Laity's Directory* for 1835, there is a list of 28 establishments, under the names of Asylums, Infirmaries, Hospitals, &c., which are under the care of these sisters. Some of them are extensive establishments. At St. Mary's Female Orphan Asylum in Baltimore, there are 20 orphans and 300 day scholars; and at St. Joseph's Female Orphan Asylum in Philadelphia, there are upwards of 30 orphans; and at St John's Female Orphan Asylum and School in the last city, there are 14 orphans and upwards of 300 children, placed under the care and instruction of the Sisters of Charity, according to the *Laity's Directory* for 1834. p 75. In Boston these Sisters, we are told, (*Laity's Directory* for 1834. p 80) have a charitable school at which are taught gratis upwards of two hundred female children. We are told also on the same Catholic authority, that there are various other schools, some of which are for boys as well as for girls, scattered through the Diocess,—generally where the churches are located. The same Directory (p 89) says that, the Sisters of Charity in New Orleans, are fifteen in number; under their care one hundred and ten female orphan children receive a religious and moral education; they superintend a free school which contains upward of one hundred children.

Besides the above establishments, which we have particularized, and in which the Sisters of Charity are employed as teachers and nurses, there are others.

It is but a few weeks since it was stated in the public prints that a large edifice, intended as an aslyum for children whose education was to be superintended by these sisters, was dedicated with religious ceremonies, in St. Louis.

The Sisters of Charity have associated together for the purpose of devoting themselves to the duties of religion, of educating the poor and orphan children, of taking care of the sick, and of assisting the unfortunate. Nobler objects than these cannot be contemplated by the human mind; holier offices cannot be performed by the followers of Christ. We believe that there are great faults essentially connected with, and incidental to, their institution; still we believe that truly Christian offices have been performed by them, in a manner deserving distinguished praise. In 1832, when the Malignant Cholera prevailed to some extent in our country, be it remembered to the credit of the Sisters of Charity, and to that of the sisters of some other orders, and to their honor as Christians, they voluntarily appeared at the bedside of the sick and dying, and gave them their sympathy and care, when fear seized many and paralized the humane affections of friends and other philanthropists, who feebly felt the divine principle of Christian love, and fled before this wasting pestilence, leaving the victims to the charity of these guardian spirits alone; their services were publicly acknowledged by the City Council of Baltimore, who tendered to the community at Emmitsburg their sympathies on occasion of the death of some of the sisters who had fallen victims to that malignant disease.

FOR THE REGISTER AND OBSERVER.

A TIME TO PRAY.

In an interesting memoir of a most lovely child, who was early called from life, it is related that, as she was once walking with her Mother in the crowded streets of one of our cities, she seemed unusually thoughtful while observing the multitudes of strange people passing and repassing. In all the earnestness of devotional feeling with which her young heart was filled, she exclaimed—'Mother, how do they find time to pray here?'

These touching words have not passed, nor can they soon pass from the memory of those whose fond hopes were blighted by the speedy removal of the object of their tender affection. Would that the library of every Sunday School in our land possessed the memoir in question, that all children might seek to copy the excellencies of its engaging subject, making their characters, what hers was, almost unearthly.

I.

The world, sweet child,
Thou could'st not know as yet. In thy young breast
Unholy thoughts or passion's fevered train,
Or anxious, withering care, or cold distrust,
No habitation found. And thou didst think
That all were like to thee. Thy own pure soul
Claimed kindred only with the pure, nor knew
Nor dreamed of aught beside.

II.

When day had died,
The evening's tranquil hour called thee to prayer,
And called the flowers to rest. In prayer again
Thou knelt with morning's cheering light. A voice
Of peace and love, from nature whispered low,
Breathed audibly to thee and bade thee trust.
The God of nature thy warm heart did love,
And thou didst therefore pray.

III.

Proud man, obey
This infant admonition! Hast thou time,
Mid business' maddening whirl, mid anxious aims
For sordid gain, mid rivalry and fame,
To lift thy soul in prayer? Such blessed time,
If not, oh seek forthwith. The hallowed hour
Shall strength bestow, and on the busy mart
Thou shalt escape its snares.

IV.

While many cares
Perplexing throng thy path, a holy calm
'T will shed around and brighten duty's way,
Thy will temptation waits,—pray fervently
For might victorious o'er the tempter's wiles.
O'er all dishonest arts pray thou for sway;
And freedom seek amid the world's rough scenes,
From passion's conflicts wild.

V.

This simple child,
Vain woman! bids thee pause and ask thyself
If mid life's hurry, thou dost moments find
For privacy and prayer. Within his realm,
Fenced round with gilded chains, where beauty kneels
But only kneels at beauty's feet, fast bound
A tyrant holds thee—Fashion is thy lord,
And many slaves hath he.

VI.

Thou shouldst be free,
Fair woman, from that yoke that bows to earth
Thy angel nature; be and act thyself.
Upon this false world's shrine why wilt thou lay,
For which in vain devotion's altar waits,
Thy offering full! Amid the splendid crowd,
Or giddy dance are lurking dangers hid;
Wherefore find time to pray.

VII.

Let early day
Thy heart's deep supplication upward bear
To Him in whom dwells strength, that stronger thou
May pass amid the many foes that throng
Thy coming hours. And Lady, thou shalt rest
Thou hast remembered God. Thy guard shall be
His angel-band from heaven.

VIII.

Oh then be given
Night's quiet hour to prayer. Full many joys
This life on earth doth yield;—glad friends, blest scenes,
Bright flowers to cheer the way. But there remains
A nobler life, for thee, nor death shall dim,
Nor time its limit mark. A jewelled crown
Its prize. That prize to win, that life to live,
Pray thou to be prepared.

Cambridge F. A. W.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

No. XII.

In conformity to our rules and regulations, I offer this report of the condition &c. of my class in the Sunday School.

I have five children under my care, from the age of 9 to 13 years—they all use Allen's Questions, and are much interested in the study of them.—That I may understand the subjects myself, and explain them in a proper manner, as far as I am able, I consult more than any other author, Kenrick's Expositions.—I have not been able to find any other work that will assist the teacher so much when using that manual.

I frequently impress upon their little minds the privileges they have in attending the Sunday School and the importance of learning all that is possible while they are yet young, before they are engaged in the many busy pursuits of the world.—It is my endeavor to be watchful that they pay strict attention to the address at the commencement of the school; and I frequently question them upon it, to see if they have heard and understand what has been said, that by it they may be made wiser and better. I converse with them respecting their common schools—and their playmates—and whenever in speaking of them, anger or any other bad passion is discovered, I endeavor to place them in the right channel, where there are no seas to lash and ruffle their feelings, but where the stream glides smoothly and pleasantly along, by which they will be safely borne to the shores of peace. I often refer them to the character of our Savior for every thing that is *truly* great and good, and impress upon them the importance of studying and following *His* example if they would live a life of true happiness and be what their kind Father in Heaven, has made them capable of being, in giving them through His great goodness, their affections, and their many faculties and powers.

CAPITAL PUNISHMENT.

The following communication being for the most part explanatory, on an important point, we deem its insertion an act of justice to the writer.

Mr Editor,—As your correspondent W. has resumed the discussion, I claim the right of saying one word more.

The rights of men, as individuals, and previous to the formation of political societies, are not the mere imaginations of 'lecturers and theorizers.' They have an acknowledged existence, and their acknowledgment is the basis upon which all free institutions rest—none but despots are interested to deny their existence—That *all* political power is drawn from *the people* is a proposition which it will be utterly in vain to question in this country. In every instance where the people of a State have been assembled in Convention to form a Constitution, there we have witnessed the actual developement of the idea of rights, vested in the people, in their original capacity, and *previous to the formation of political institutions.* For the very transaction of forming a Constitution for their own government by a people, supposes the existence of all political power in the people antecedent to the transfer of it to the government about to be formed.

It would have saved time and trouble, if W. in arguing against any of my propositions, had made his arguments bear upon them. For instance, he quotes me as saying that I deny that 'the great object of punishment, *so far at least as capital punishments are concerned*, is the prevention of crime; and he then proceeds to refute me by endeavoring to prove that the object of punishment is the prevention of crime, but carefully abstains from connecting his argument with the idea of 'Capital Punishment!'

All that remains, therefore, for me in the discussion is to see to it that W. does not succeed in keeping the main point on which the question must turn, out of sight.

This, then, is my proposition—You may take the *property* of individuals, in the form of *fines* or taxes, to prevent crime and immorality on the part of *other* individuals—You may subject *the person* to imprisonment for the same end—You may make laws, establish institutions, and assign punishments, by which sacrifices of property, comfort, and liberty, will be required of individuals for the purpose of promoting the general welfare—But you must not take the LIFE of one man to promote the reform of another man—Life is too precious a possession, of the individual who holds it, it is a possession which he holds altogether too independently of othermen, to authorize them to rob him of it. This is a description of *private property*, which society have no right to take by violence for the *public good.*

Legislators may experiment as they please upon the means of promoting the work of social reform—There is but one limitation I would impose upon them—They must not sacrifice LIFE to their experiments—They must not mingle *human blood*, with the other 'ingredients' of their political 'cauldron.' Hoping to be understood I repeat that, while I admit the right of society to take the life of an individual when they can in no other way defend themselves against that individual, I deny the right of society *to take the life of one man to prevent crime in other men.* I regard such a pretence of right with horror, and doubt not that, when the idea is fully considered, all others will regard it with a similar sentiment.

LIVINGSTON.

(From the Vermont Chronicle.)

DUTY.

Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give,
And in the light of Truth, thy bondman let me live.
Wordsworth's Ode to Duty.

Before wisdom is humility. The latter not only precedes, but ever attends the former. Wisdom is *lowly.* There is a *knowledge* that puffeth up;—that leads people to say, we are the men—wisdom shall die with us. But so far from *dying* with such, Wisdom never *lived* with them. They trust to their own *understanding*; and he that does so is sure to be conceited instead of wise; to be puffed up instead of lowly; to be arrogant, overbearing, and intolerant, instead of manifesting towards all men the meekness and gentleness of Christ. It is a lowly wisdom as distinguished from a conceited knowledge, that Wordsworth asks as a preliminary to a proper sense of *duty.* They that think they have a sense of duty without this preliminary, deceive themselves. It is a sense of something else that actuates them.

A fruit and constant attendant of this lowly wisdom, is a readiness to sacrifice *self.* When lowly wise, I am no stickler for *my* way, *my* interests, *my* opinions, *my* reputation for superior wisdom, or skill, or judgment, or zeal, or sanctity. I am ready to sacrifice not only my indisposition to be active for the benefit of others, my property, my ease; but my pride, my vanity, the favorite but erroneous notions for

which I had publicly contended, my own dear but mistaken *way*. I have 'the spirit of self-sacrifice.'

And thus I attain gradually to the 'confidence of *reason*;' I attain to principles, and on them stand firm amid the shifting sands of 'opinion ever changing.' I place my feet upon a rock. But, observe, that rock is not any thing that I can make a matter of boasting and *self*-confidence; *self* was sacrificed long ago. My confidence is as lowly as my wisdom; and although I stand as firm as the rock itself, I am not puffed up, arrogant, or dictatorial.

Now I am prepared, when the light of truth shines upon my path, to live the 'bondman' of Duty, and yet to go on my way with free and vigourous alacrity. I know it is in the path of duty alone that I can act freely. The moment I deviate, I feel the entangling net— the galling chain. I know from sad experience how prone I am to deviate. I confide, therefore, in something else than self; I walk carefully before the Lord, trusting in his power and truth to sustain and guide me. I am strong in Him; I am confident in Him; in Him I feel that, in respect to the discharge of duty I live and move and have my being. And having given me grace to sacrifice self, as above described, He clothes me with the *meekness* of wisdom;—and thereby removes from my confidence all the sharp angles and repellent points that render *self*-confidence an offence and an abomination before God and man.

CHRISTIAN REGISTER.

BOSTON, MAY 28, 1836.

ANNIVERSARIES IN BOSTON.

So far as we are able to procure accounts of the Meetings of Benevolent and Religious Societies in this city the present week, we present them to our readers.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The annual meeting of this Society was holden in Boston on Monday 23d inst. when the following gentlemen were unanimously chosen as officers of the Corporation for the ensuing year:—Hon. P. C. Brooks, Rev. Abiel Holmes D. D., Rev. Francis Parkman D. D., Hon. James Savage.

Rev. Henry Ware D. D., Rev. A. Holmes D. D., Hon. Josiah Quincy, P. C. Brooks, Jonathan Phillips, Leverett Saltonstall, and S. A. Eliot Esq.—*Counsellors.*

The Report of the Treasurer exhibited a prosperous and encouraging condition of the funds of this excellent charity, which also holds in trust the funds of the Massachusetts Congregational Convention.

A letter was read by the Treasurer communicating a bequest to the society of Five-Hundred dollars by Mrs Sarah Parkman, widow of the late Samuel Parkman Esq.

MASSACHUSETTS BIBLE SOCIETY.

The meeting of this Society was also held on Monday, and the following Officers elected for the ensuing year.

Rev. John Pierce D. D.—*President.*
Rev. Henry Ware D. D.—*Vice President.*
Rev. Francis Parkman D. D.—*Cor. Secretary.*
Rev. William Jenks D. D.—*Rec. Secretary.*
Henry Edwards Esq.—*Treasurer.*

Executive Committee, to whom applications are to be made for Bibles:—Rev. Francis Parkman D. D., Rev. George W. Blagden and Charles Tappan Esq.

REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee of 'The Massachusetts Bible Society' beg leave to report,

That during the past year there have been received into the Society's Depository Two-Thousand, Four-Hundred and Sixty-Six Bibles and Testaments: That within the same year, there have been distributed of Bibles and Testaments of various sizes, *Two-Thousand, One-Hundred and Twenty-Three.* Of these a small part have been in Foreign modern languages. The remainder have been gratuitously bestowed upon destitute individuals, approriated to the use of poor children in Sunday Schools, and in some of our Charitable Institutions; or, have been in part purchased by seamen and others.

The Committee have pleasure in stating that through this Society the Pupils of the Farm School, in particular the children of the Boston Female Asylum, with many others, whose parents were unable to purchase Bibles for themselves, have thus been supplied.

In meeting the wants of the numerous seamen who have applied to this Institution, the principle has been generally adopted, that what is obtained for nothing is in danger of being valued at little. Applicants have therefore been invited to pay in part, though they might be unable to afford the full price of a Bible. This measure has proved beneficial in preventing unnecessary applications with the impositions to which painful experience has shown us that even the purest and simplest charities are exposed.

By a vote of the Trustees one thousand dollars were appropriated in the course of the past year to the defraying, in part, the expense of printing the New-Testament in raised letters for the Blind. To this sum were afterwards added by a vote of the same Board two hundred and fifty dollars being half of a donation from a liberal anonymous friend to the Funds of the Society.

The Committee, who were charged with carrying the above vote into effect, are happy in stating, that this desirable work has in part been accomplished. The first volume of the New-Testament has already been printed within the walls of the Institution for the Blind in a style highly creditable to the skill and faithfulness of the persons employed on it, and as the Committee were specially instructed, in entire conformity to the principles of our Society, viz. without note or comment. They learn from the Superintendant of the Institution, that the appearance of the book was anticipated with great earnestness by the Pupils, and was welcomed and is read with grateful satisfaction.

Since the establishment of the American Bible Society, to which this has become auxiliary, the sphere of our operations has of necessity been much contracted. We have been confined almost exclusively to the supply of schools, and communities and individuals within the state. But though our distributions have not been large, we believe they have been judicious. In instances, not a few, we have known that they have been gratefully received: and we trust, that for their peaceful and refreshing influence, they have been even like his, of whom it was predicted, 'He shall come down, like rain upon the mown grass and like showers that water the earth.'

We still labor and rejoice in hope of the blessing of God, who will not suffer his word to return void, but will accomplish the thing, whereto he hath sent it, in the light and holiness and salvation of his children.

By the Exec. Com.

It appears from the Treasurer's Report, that there has been received from subscribers, $667: donation of an unknown person, $500: an unknown monthly contributor, $26: sales of Bibles, $372. 52: other sources, $225. 10. total, $1, 790. 62.

The permanent fund amounts to $10,970.

The treasurer stated, that in consequence of death, and other causes, the number of Annual Subscribers had become much diminished. The Annual Subscription of each member of the Society is two dollars; and it cannot be doubted that hundreds may be added to the number of subscribers by calling the attention of the citizens to the wants of the society, and reminding them of the importance of contributing to the spread of the scriptures upon the common principle in which all Christians agree.

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

The Massachusetts Evangelical Missionary Society held their Annual Meeting in the Vestry of Federal St Church, on Tuesday last, Hon. Peter O. Thacher, President in the chair.

The Secretary read to the Society a Report of the doings of the Trustees and Executive Committee, of which the following is an abstract.

REPORT

Of the Trustees of the Massachusetts Evangelical Missionary Society presented at their Annual Meeting, May 24. 1836.

In meeting the Society on this occasion, the Trustees ask leave respectfully to report, that through their Executive Committee they have made the following appropriations from the funds of the Society.

To	Mr Rogers of Bernardston	$100
"	Dr Packard of Chelmsford	50
"	Mr Alger of Chelsea	50
"	Mr Farley for Kensington &c.	50
"	Mr Harding of Fryeburg	100
"	The Society at N. Ipswich N H	50
"	The Society at Amherst N H	50
	Total	$450

This amount is not so large as the committee would most gladly have appropriated. Several applications from Societies whose condition elicited our sympathy have been rejected solely on account of the incompetency of our income to meet all the claims upon our bounty. The committee have uniformly endeavored to weigh with impartial justice the merits of the various applicants, and to contribute assistance where it seemed to be most needed, and most likely to promote the Christian cause. They have the best of reasons for believing that in every instance the use which has been made of the Society's funds—has been most faithfully and highly gratifying. Devoted labourers have been measurably rewarded—feeble and struggling Parishes have been confirmed, and waste places have received the heavenly seed.

The committee would embrace this opportunity to communicate to the Society the most opportune and munificent donation of $500 received by them during the last year from the late excellent and lamented Mrs Parkman—with the considerate benevolence eminently characteristic of her in life—the claims of the destitute churches in our vicinity were remembered in her closing hours—and one of the latest acts of her existence was of the character of those which, working for the spiritual elevation of mankind—will be in everlasting remembrance. Owing to this seasonable and truly Christian liberality, it gives us pleasure to state that the prospects of the Society may be looked upon as at present flourishing. The Trustees would imbrace this opportunity to urge the claims of this Society upon every individual of its members. They feel confident, that there is no channel in which our charity flows, through which so small an amount can accomplish so extensive good, as is effected by the appropriations from our Missionary fund—$50 will oftentimes furnish a steady and constant supply of the bread and the waters of life, to hundreds who would enjoy it only at intervals without such an apparently inconsiderable sum.

Every dollar, in view of the poverty of our means, and the objects to which our appropriations minister, is of untold value. Let but every member of this Society procure *one other member*, and many a waste place, would be made to smile. It is a matter of regret to the trustees that so many have discontinued their annual contribution. It cannot be, that such are aware of the needs of this Society, and the amount of good which their mite could do. It can only be neccessary to bring these facts anew to their attention to insure their cheerful and constant aid.

All of which is respectfully submitted.

CHANDLER ROBBINS,
Sec'y Trust. and Ex. Com.

REPORT

Of the Treasurer of the Evangelical Missionary Society in Massachusetts.

The Treasurer takes pleasure in reporting that though only small changes have taken place in his department the past year the funds have been increased. A gift of five hundred dollars by the family of the late Mrs Parkman made in July last to the Society by her donation, was a very timely benefaction, and small occasional aids so received strengthen the hands and encourage the hearts of the Trustees to continue to uphold churches which have been weakened and broken by divisions, and to furnish to destitute parishes, where there is no preaching, temporary instruction from able and devoted laborers; and also to distribute to inquirers plain and useful tracts, by which the reflecting may be enabled to understand and give a reason for their faith. To the Societies in Worcester and Portsmouth we are annually substantially indebted for generous contributions. This should be an example and stimulus to all churches, who enjoy the unseen and pervading influence of religious institutions so regularly and uninterrupted; that they are prone to forget the claims of others. It is only by their occasional deprivation, they can estimate their own blessings, and be roused to sympathy with those who suffer for the want of them. The permanent funds of the Society amount to $7,138 producing an income of about $400.

Respectfully submitted,

BENJAMIN GUILD.

Boston, May 4th, 1836.

Officers elected.

Hon. Peter O. Thacher *President.*
Rev. N. Thayer D. D. *Vice President.*
Hon. S. Willard *Treasurer.*
Rev. C. Robbins, *Sec'ry.*

Executive Committee—Rev. C. Lowell, D. D., Rev. F. Parkman D. D., B. Guild Esq., S. Willard *Treasurer*, C. Robbins *Sec'ry.*

Trustees—Revs. T. M. Harris D. D., John Pierce D. D., Charles Lowell D. D., James Kendall D. D., Joseph Tuckerman D. D., Francis Parkman D. D., Samuel Ripley, George Ripley Samuel Barrett, George Putnam; P. Mackintosh Jr., B. Guild Esq.

PRISON DISCIPLINE SOCIETY.

The Anniversary of this Society was held on Tuesday last. The public meeting commenced at 11 o'clock in Park Street Church. We copy from the Atlas the following brief notice of the Report.

A report was submitted showing the present condition of the Society and its prospects for the ensuing year, from which it appears that there are between $800 and 1000 in the Treasury at the present time; the report contains much valuable statistical information relating to the condition of some of the principal Prisons, Penitentiaries, Houses of Refuge, &c. in the United States, and a considerable amount of foreign and domestic correspondence. It states, among other items, that in the year 1835 there were 116 commitments to the State Prison in Charlestown, Mass.,—and in 1836, 119—the earnings of the prisoners during the last year have exceeded the expenses by several thousand dollars. In the Prison at Sing-Sing, N. Y., there were 843 commitments in '34 and 786 in '35; the prisoners have earned by their labor a sum sufficient to pay all the expenses of the Institution and put $28,800 into the State Treasury. In the Prison at Auburn N. Y., there were 659 commitments during the past year—the profits of the establishment amounting to more than $6,000.

Various other interesting facts are stated in the report, which will be printed for the benefit of the public.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY.

The annual Meeting of the Society for Promoting Christian Knowledge, Piety, and Charity, was held on the 24th, in the Vestry of the First Church, at 4. P.M.

Although this Society has dropped away from the public notice and even knowledge, yet an account of its proceedings this year will prove that it has not forgotten how to do good, and may serve to show that much practical good may be done in quietness and retirement. According to a vote passed by the Society the last year, which authorized the purchase of copies of the Rev. Mr. Noyes' translations of Job, the Psalms and the Prophets, for distribution to ministers and theological students, to the amount of two hundred dollars, the committee on this subject obtained and distributed copies to the amount of one hundred and forty-one dollars, and stated in their report this year, that the remainder might be procured when wanted. Whereupon it was voted, that in consideration of Mr Noyes' eminent services to the cause of biblical learning, the balance of the two hundred dollars should be presented to him, with a pledge on the part of the Society that they would become subscribers for *two hundred copies* of his expected second volume of the Prophets.

The Society did not stop here. They next appointed a Committee to superintend the purchase and distribution of one hundred copies of Prof. Ware's work on the Formation of the Christian Character; and also to distribute gratuitously fifty copies of each of the five volumes of the valuable series of practical and devotional works lately issued by them. They furthermore voted to publish, in the course of the ensuing year, another volume of that series.

The Society have thus in a single year, distributed upwards of a hundred copies of most excellent works, the purchase of which of course enables their learned author to proceed in his labors with increased facilities; they have engaged to purchase two hundred copies of his next volume whenever it may appear; they have ordered the distribution of three hundred and fifty volumes of other works of acknowledged usefulness, and they have taken measures to extend their own series of publications. We think this is a full and sufficient answer to those who are apt to ask whether this ancient Society be yet alive.

The officers elected this year, are Rev. Dr Bancroft, *Pres.*; Rev. Dr Lowell, *Vice Pres.*; Rev. F. W. P. Greenwood, *Sec'ry* Joseph May Esq. *Treasurer.*; Revs. James Walker, D. D., Samuel Barret, Joseph Allen, Alexander Young, and George Putnam, *Trustees.*

Communicated by the Secretary.

AMERICAN UNITARIAN ASSOCIATION.

The Anniversary Meeting was held on Tuesday evening. At the meeting for business in the Berry Street Vestry the officers of the Society were elected for the ensuing year. Dr Bancroft who had served as President for several years declined a reelection and Dr Wm. E. Channing was chosen in his stead. The Rev. Charles Briggs was reelected General Secretary, Henry Rice Esq. Treasurer, and Revs. Samuel Barrett, George Ripley and Samuel K. Lothrop, Executive Committee.

After the business of the meeting was transacted the Association proceeded to the Church at the corner of Federal and Berry streets, where the General Secretary read his Report of the transactions of the preceding year and of the condition of the affairs of the association. Judge Story presided, the President elected not being present.

Mr Lewis G. Pray moved the acceptance of the Report, and made a few introductory remarks. He was followed by the Rev. Cazneau Palfrey, Rev. Mr Hosmer of Northfield Rev. Mr Thompson of Salem, and Rev. Mr Whitman of Portland. The addresses of the speakers grew out of the subject matter of the Report, and related to the urgent call for *home missionary efforts.*

We hoped to be able to furnish our readers at this time with an abstract of the Report and some account of the addresses, and of the circumstances of the meeting; but have not amidst the busy occupations of the week been able to procure the materials in season for this day's paper. We trust such an account will be presented next week, that our readers will have no occasion to regret the delay.

The necessity and duty of missionary exertions we have said was the principal subject of consideration, the importance of which appeared to be deeply impressed on the minds both of the speakers and hearers—not with sectarian views or in opposition to other denominations, but to perform our part of the great duty of spreading the gospel throughout the country and the world. And it was insisted that other denominations so much surpassed us in the performance of this duty and so many were willing to receive our views of Christian truth, who would listen to no others as to forbid the thought of any further delay on our part.

A Resolution was introduced by Mr Thompson, relating to Missionary exertions, in the following words:

Resolved, that the condition of the Western States is such as to open a good field for the dissemination of Unitarian Christianity, and that it is therefore the duty of this association to send several Missionaries into that part of the country as soon as they can be obtained.

BERRY STREET CONFERENCE.

The conference met at 8 o'clock on Wednesday morning, and was addressed by Rev. Dr Walker of Charlestown, upon *the real and alleged defects of the preaching of Unitarians.*

He did not think that one mode and only one mode could be prescribed, and that a preacher would fail of success if that were not adopted. Unitarians like other preachers have their defects, which, if they are not remarkable are to some extent peculiar to them. It has been alleged, 1st, that Unitarian preachers shoot over the heads of their hearers, and 2d, that they do not address themselves enough to the feelings of their audience.

If by shooting over the heads of their hearers be meant a want of distinct views, he did not admit the justice of the charge. This is not a characteristic defect of Unitarians. They explain every thing, often perhaps to a fault, to the extreme of the literal. As to spiritual views, these are from their nature matters of suggestion, which to to the unspiritual must appear vague. If on the contrary the latter are mainly addressed and their taste consulted, which is a danger besetting the preacher, the spiritual are not fed. It is to be feared that too much awe of the unspiritual is a more common fault than mysticism, which is sometimes charged upon the preacher on spiritual things.

Abstruse and metaphysical preaching was mentioned, not to be condemned, but for the sake of discrimination. Such as consists much in disputes about words should be avoided; but not that which goes to the root of the matter, to an exposition of those spiritual truths which produce an effect on all classes.

Prejudice against metaphysical preaching, so called, has led probably to the opposite extreme in some preachers, and to the adoption of the essay style of preaching; not to discuss doctrines, but to write *about* them. In the essay style of sermons remarkable gifts are requisite in order to excel; and declamatory and even metaphysical preaching is more generally interesting than that which takes the manner of an essay. Here lies a danger greater than that of shooting over the heads of the audience. The latter is not to be feared in close discussions of 'the deep things of God.'

Again, in regard to the same general charge of going beyond the comprehension of the audience, the display of too much learning, even scholastic learning, is apprehended by some who have thought that a less learned ministry might be desirable for some audiences. But, in general, those are most apt to make a display of learning who have but little. And some of the most awakening preachers have come from the highest schools of learning. The display of learning is not characteristic of Unitarian preachers. Indeed they may be too fastidious on the subject, and the indulgence of a little more learning than they now exhibit might not be amiss; as Dr Johnson said to Sir Joshua Reynolds, people like to be talked to as if they were a little wiser than they are. A preacher therefore is not to be aiming constantly to descend to the lowest of his hearers in understanding and information; and there are few things which we clearly comprehend that we cannot explain to the comprehension of most others.

The other alleged defect of Unitarian preaching is that it is not addressed enough to the feelings. There is room for difference of opinion about the nature of the defect and the remedy to besupplied. The understanding is not indeed to be exclusively addressed, nor is it the legitimate object merely to produce sympathy, or to excite emotions by coarse illustrations. Sympathy should be excited, but it should be done through the understanding. It does not exclude the argumentative; impassioned argumentation is no contradiction of terms, it is often attained.

In order to supply the defect of feeling which is alleged to exist, it is not enough to change from the polished essay to empty declamation; to interlard exclamatory interjections with high wrought phraseology, as if the speaker were determined at all events to be excited or to appear so. Sympathy, true feeling, springs up as well by the evidence of passion repressed as by that which gains utterance. It is by no artificial means, but by appeals to the sense of right, to the disinterested affections, to the longing desire of immortality in mankind, that the deepest and most enduring feeling is te be planted and nourished.

Dr Walker enumerated and glanced at three of the real defects as he regards them, which may be alleged against Unitarian preachers, namely.

1st. They generally make less account than 'others of the transition by which men become decidedly religious; which may be termed regeneration rather than improvement. A large majority of mankind within the preachers voice need to have this truth brought home to their minds and hearts.

2d. They have generally less confidence in the necessity of clear expositions of divine truth as they understand it.

3d. They should consider, that in order to produce the full effect of their doctrines, they are not to deliver them as traditions; that they are to feel the truths, to live them, to reproduce them in their own minds.

After the Address was concluded Rev. Mr Allen of Bolton was appointed moderator of the meeting, and Rev. Mr Robbins scribe. Several subjects came up for discussion, and among them that of a cheap popular religious publication to be issued semi-monthly. A committe was chosen to take such measures thereon as might be deemed expedient. Statements were made by some of the distant members of the conference of the condition of the churches with which they are connected, and of those more particularly within their knowledge and of the wants of the same.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

The Convention met on Wednesday at half past 3 P. M. Rev. Dr Emerson, the preacher for the present year, presiding according to the standing rule. Rev. G. W. Blagden was elected scribe, and Rev. George Ripley Treasurer.

Rev. Henry Ware Jr., Professor in the Divinity College, Cambridge, was chosen first preacher, and Rev. Dr Field of Stockbridge the second.

Little business came before the Convention, except what relates to that body as a charitable institution for the relief of the poor widows of deceased Congregational clergymen in this Commonwealth.

The subject of the Annual Fast, appointed by the Governor and Council, was brought before the meeting, and a committee was chosen to prepare an address to the Congregational churches on the subject, with a view to promote a more sacred observance of the day.

On Thursday the Convention Sermon was delivered by the Rev. Dr Emerson of Salem, from Titus III, 8. 'This is a faithful saying' &c. which he took in connection with the preceding context as a direction to preach constantly what he denominated (but did not think it necessary to define them) the 'doctrines of grace.' He spoke of the context as affording a *synopsis* of those doctrines, and that they, and they only, make men holy. This he endeavored to prove from the nature of the doctrines themselves, and from *facts.*

In regard to his proof from the nature of the doctrines, he confined himself to 'Expiation for sin.' This also he did not explain, and we could not help regarding the discourse as altogether vague and unsatisfactory. If we are to be told over and over again, that certain doctrines, passing under certain names, are the only sanctifying doctrines, let us know the things signified by the names or signs, and we shall know also whether to assent to them, and to what we are exhorted to assent.

After the public exercises a contribution was taken for the charitable objects of the Society, amounting to ninety dollars and fifty cents.

AMERICAN UNION.

For the Relief and Improvement of the Colored Race.

The second public meeting of this Society was held on Wednesday afternoon, at Tremont Hall. The Report of the Executive Committee was read by Professor E. A. Andrews, one of the board, and the meeting was addressed by several gentlemen who offered resolutions in consonance with the objects of the society, on Wednesday afternoon and the forenoon of Thursday.

It is the primary object of this Society to promote in all suitable ways the intellectual and moral elevation of the colored race, whether bond or free. To this end it is the aim of the Society to collect all the useful information that can be obtained respecting slavery in the United States, as well as the circumstances of the free people of color, and to spread such information by occasional publications; holding itself in readiness for such action as may at any time promise to serve the cause of humanity in relation to the unfortunate people whom it is its desire to benefit. We hope to give a further account of the meeting in our next.

BOSTON SUNDAY SCHOOL SOCIETY.

The public annual meeting was held on Wednesday in Dr Channing's Church, Rev. Dr Tuckerman presiding. The Report was read by Dr Francis H. Gray, and several resolutions were offered, and addresses were made, of which we expect an account for next week.

AMERICAN PEACE SOCIETY.

In addition to the notices of Anniversary Meetings of Societies in New York, contained in our last weeks paper, we here present a short account of the eighth Anniversary Meeting of the American Peace Society held on Thursday the 12th.

The Report speaks of the peace that generally pervades the Christian world, and of the exceptions; of the favorable result of our controversy with France, and of the magnanimous interposition of the king of Great Britain as a mediator between the two governments; of the diligence of the agents of the society in delivering lectures and addresses on the subject of peace; of the cooperation they have obtained from the clergy; of the tracts that have been distributed, and of the new local Societies that have been formed.

The committee, appointed at the last annual meeting, submitted the prize dissertations on a Congress of Nations, to the Hon. Chancellor Kent, John Q Adams, and Daniel Webster, for the premium of one thousand dollars. The first two have made up their opinion, and only wait for the third.

After the reading of the Report the following resolutions were adopted after they were spoken to by the movers and those who seconded the resolutions, namely:

1. That the report just made be accepted, and published under the direction of the Executive Committee.

2. That we regard the manner in which our late difficulties with France have been settled, as indicating a change in public sentiment highly auspicious to the cause of Peace, and as proving the practicability of some system by which all disputes between civilized and Christian nations may be adjusted without a resort to the sword; that the King of England deserves the thanks of this nation and the world, for the generous tender of his services as mediator to prevent the needless effusion of blood; and that an address in behalf of the friends of Peace in these United States be sent by the American Peace Society to his Majesty William IV. expressive of the admiration and gratitude we feel for an act so magnanimous, and so honorable to a Christian monarch.

3. That Christians are sacredly bound to remove the disgrace which has been brought upon their religion by the wars of christendom.

4. That the cause of Peace commends itself by numerous and very weighty considerations to the special sympathy, efforts, and prayers of woman; and that we regard the formation of ladies' Peace Societies, the past year, as peculiarly auspicious, and hope that their example will be extensively followed.

5. That ministers of the gospel be requested to preach to their people on the subject of Peace, at least once a year; and, if convenient, on the Sabbath preceding the 5th of December.

5. That churches of every denomination be requested to observe the annual concert of prayer in behalf of Peace, holden on or near the 25th of December, and to take up a collection at the same time in aid of the American Peace Society.

7. That the exigencies of our cause require, for the present year, *ten thousand dollars;* that an effort be made, in reliance on God, to raise *five thousand dollars* as the lowest sum that will sustain the enlarged plan of operations contemplated by the Society; and that the friends of Peace be earnestly desired to co operate in carrying this resolution into effect.

8. That we consider efforts in the cause of Peace as calculated, with the blessing of God, powerfully to aid in introducing the reign of the Prince of Peace.

9. That as union is strength in every good cause, it is the duty of all the friends of Peace throughout the world to co-opperate in hastening on that blessed period when nations shall learn war no more.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary acknowledges the receipt of the following sums in aid of the funds of the Association; namely, from the Hon. Jonathan Phillips of this city, 500 dollars; from individuals in the Rev. Mr White's Society in Dedham, 17 dollars; from the Auxiliary Association in the Rev. Mr Alden's Society in Brookfield, 25 dollars.

The treasurer of the A. U. A. acknowledges the receipt of 30 dollars, from a Female Benevolent Association in the Rev. Mr Osgood's society in Sterling, to constitute him a Life Member; and also 30 dollars from Deacon James Draper of Wayland, to constitute him a Life Member.

AMERICAN UNITARIAN ASSOCIATION.

If our correspondent, in the communication which follows, has pointed out a deficiency which really exists among our clergy, whether it arises from excess of delicacy or any other cause, the remarks may be useful as an encouragement to overcome any unreasonable scruples relating to their more direct exertions in aid of the missionary cause.

FOR THE REGISTER AND OBSERVER.

Mr Editor—I attended the meeting of the Unitarian Association on Tuesday evening. The remarks made had special reference to the importance of Missionary efforts, and the want of funds to accomplish that object. I wish to make a few remarks which I think will show why the attempts to raise funds have not proved more effectual—It seems to me that the ministers are chiefly to be blamed for the want of zeal shown in the accomplishment of this most worthy object. They attend these yearly meetings and hear the remarks which are made in favor of this object; they think that the *Association* will do every thing, and that nothing depends on their individual action. Some of them may possibly preach to their parishioners and recommend it to their favor, but what good is done in this way? None, comparatively speaking. Let them go into the families of their parishioners, let them converse and reason with them, and convince them that it is only doing their duty to religion to contribute according to their means, and it will do more good than all the sermons that can be preached. They cannot be expected to fill their *sermons* with all the minutiæ of business which some people want. Every one has different opinions; some will give money because it will benefit, and be the cause of increasing the sect to which they belong, while others will give nothing to any thing sectarian. Now these different opinions cannot be reconciled in a sermon; such conflicting opinions cannot be discussed freely in public. Whereas both parties can be convinced separately. Let this course be followed, and our sect will increase rapidly, let the ministers of the gospel be awakened to the solemn responsibility that rests upon them, and there will be no cause *of complaint* of want of funds for the accomplishment of any charitable object. Want *of direct efforts* in our ministers is the bane of our sect; they ought to visit and hold *the most* familiar intercourse with their parishioners; for what good can he accomplish, *who knows* neither the feelings nor the *habits* of the flock of which he is the shepherd? In conclusion I observe that unless the ministers can be induced to act individually, the Association can do comparatively nothing.

A. LAYMAN.

TRACTS.

Printed for the American Unitarian Association.

No 104. An Argument from Scripture History against the Trinity. By S. G. Bulfinch.

The plan of this argument excludes a critical examination of the proof texts, as they have been called, and the argument consists simply in reasoning upon the facts stated *in* the Old Testament concerning God and on the predictions of the Messiah, and on the facts in the New Testament concerning *God* the Father, and his son, Jesus Christ. We recommend the argument to the careful perusal of all serious inquirers into the testimony of Scripture on the connection of our Savior with the Supreme Being.

No 105. Christianity as a purely Internal Principle. By Convers Francis.

The doctrine expressed in this title is fully illustrated, and followed out by a great variety of salutary reflections which come home to all professed Christians. Is there not much truth,

for example, in the following reflection upon an overweening attachment to particular points of faith, instead of the recognition of Christ's standard in his declaration—'Ye are my disciples, if ye do whatsoever I command you?'

We have reason to be thankful, that, even at the cost of consistency, there is a redeeming spirit in the common sense and good feelings of mankind, which so often paralyses the power of doctrines, that, if unchecked, would naturally produce the worst effects, —that points of faith, when they stand in books adjusted to a system, are far from being the same things as when they exist in the actual apprehensions of men, and that certain opinions and certain minds come together by a sort of inexplicable attraction, without effecting the essential constituents of the kingdom of God in the soul. A striking illustration of the fact, that Christians after all occupy common ground with regard to the interior moral power of religion, is furnished by those seasons of calamity and trial, which make them forget their speculative differences. At such times, they find that the distinctions, by which they have been known from each other, are not what they want: in the hour of need they want those plain truths and consoling hopes, which form the practical fellowship of hearts that had before been estranged from one another.

FOR THE REGISTER AND OBSERVER.

FIRST BOOK FOR SUNDAY SCHOOLS.

Mr Editor,—I have before me an unpretending manual with this title, which has for a long time been in use in the Sabbath school in Portsmouth. I was about to say a few words when I took up this little work, about the candle which was hid under a bushel; but as this 'first book' gives promise of more light from the same source, I shall say only a word or two about the merits of this, hoping that ere long the second may make its appearance. The present work is for the use of the pupil on his entering the school, and consists of rules for the government of the children, dialogue between a teacher and pupil on the general purposes of the Suunday school, explanation of the Lords Prayer, with morning prayers,—after which follows the Catechism for the children,—which is very comprehensive but short,—the whole concluding with a selection of Hymns, and questions for the self examination of the Teacher. The knowledge that this manual has been for a long time and still is in use in the school at Portsmouth, is sufficient inducement to those who have heard of this school (and who among Liberal Christians has not?) to examine it, and its use in their classes will recommend it to teachers as one of the best that has been introduced; simple, short, concise, the qualities most needed in our first books.

For one, Mr Editor, I feel glad that the experience of the teachers of this Sabbath school is promised to us, their less favored brethren in the cause. It is a glorious, a common cause—and the experience of each should be given to the other willingly, cheerfully. This School has ever been foremost in the good work—it has always been held up to us as *the* school, —we have often had pointed out to us the fidelity of the amiable, lamented *Haven*,—the zeal, perseverance, and active spirit of his coadjutors in the superintendence of the school—the faithful cooperation of the teachers;—and we have stood there amid its gathering groups, and have seen the men, whom, under ordinary circumstances would have felt excused from the work,—fathers with their children,—mothers with their loved ones,—all coming up to the prosecution of this *heavenly enterprise*.—But except the favored few who have gone there and learned their methods of instruction, and the means which have rendered this a model school, few have profited by all this faithfulness and experience, without their own circle. Almost our first initiation is contained in this little work.—It is a good beginning—and we hope we may be favored by successors which shall lead us forward still further in our inquiries for the best methods of instruction.

HOWARD.

NEW PUBLICATIONS.

Finsbury Lectures No. I.—The Morality of Poverty. From the fourth London Edition. Boston: Tuttle, Weeks & Dennett. Sold by J. Munroe & Co. 1836.

This is the first of a series of Lectures, the general subject of which is—'Morality as modified by the various classes into which Society is divided.' The remaining Six Lectures will be issued, we are told, at intervals of about a fortnight.

The statements reasonings and reflections of the Lecture before us are applicable in a similar way, though not to the same extent, to this country, as to Great Britain; and we perceive in it the marks of that vigorous intellect which is manifest in other productions of the same author.

Address delivered before the Pembroke Temperance Society Feb. 23d, 1836. By Josiah Moore, Minister of the First Parish in Duxbury.

Mr Moore does not speak of the evils of intemperance as a distinct topic, but he gives a brief history of the progress of associated efforts, and of their present condition, and speaks of the importance of keeping up and vigorously sustaining the organization and action of Temperance Societies, and of the means to be used for the further promotion of the great cause.

His Address contains many useful suggestions; and while the author keeps clear of every thing offensive in the manner of treating his subject, he compromises no principle of Temperance.

An Address delivered before the Mercantile Library Association of Boston, on the 16th Anniversary March 11th, 1836. By George W. Tyler Boston: D. K. Hitchcock. 1836.

This Address consists mainly of an historical survey intended to show, from the remotest times to the present, the influence of the mercantile profession upon the world.

In the introduction Mr Tyler shows that the culture of the mind in the class that he addresses, is the best preparation for retirement and old age; and at the close of his Address he meets and answers the objections made to the intellectual cultivation of merchants, and shows that no business is so engrossing, or that it should not be, as to leave no time for the improvement of man's moral and mental character.

ECCLESIASTICAL.

Ordination. On Wednesday 18th inst. Mr George Leonard, of the Theological School at Cambridge was ordained over the second Congregational Church in Mashfield

The services were as follows. Introductory Prayer by Rev. Mr Russell, 2d Parish Hingham. Selections from Scripture by Rev. Mr Phipps, of Cohasset. Sermon by Rev. Mr Doggett, of Bridgewater—1 Cor. 1. 10. 'Christian Union.' Ordaining Prayer by Rev. Dr Kendall of Plymouth. Charge by Rev Mr Allen of Pembroke. Right Hand of Fellowship by Rev. Mr Sewall, of Scituate. Address to the Society by Rev. Mr Moore, of Duxbury. Concluding Prayer by Rev. Mr Sweet of Kingston.

Installation. Rev. Wakefield Gale, late from Eastport, was installed over the Fifth Church, Gloucester, Mass. (Sandy Bay) on the 4th inst. Sermon by Rev. Mr Rogers, of Boston.

The Rev. Charles Fitch was installed at the Odeon, Tuesday evening last, as Pastor of the Free Church. Sermon by Rev. Dr Hawes of Hartford Conn.

Mr William H. Kinsley has received and accepted an unanimous invitation to become the Pastor of the Inpependant Congregational Society in Ipswich, and the Rev. M. Brownson of Canton, will preach the Sermon.—The ordination will be on Wednesday, the first of June next.

The Rev. Prof. Smith, late of Hartwick Seminary, New-York, has been settled over the German United Evangelic Society in this city. Prof. Smith, although connected with the Lutheran Synod, will be guided in his ministerial labours by the views of the United Lutheran and Reformed or Evangelic church in Europe. Prof. Smith will be formally installed as soon as the President of the Synod and a clerical member of the Reformed Church can meet him in this city.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS SUSAN Mc FARLAND.

Died in Worcester, May 11th, Mrs Susan Mc Farland, wife of Andrew D. Mc Farland Esq, and youngest daughter of the late Capt. Josiah Orne of Salem, aged 26 years.

In the early, we will not say premature death of this estimable lady a large circle of endeared friends feel that they have sustained a heavy calamity. They recall her image, and it passes before their minds like a pleasing vision. They remember with fond regret the bright and happy days of her early youth, her graceful form, her radiant smile, her cheerful voice, her elastic step. They cannot forget the sweetness of disposition, the evenness of temper, the benevolence of heart which she manifested even from the days of her childhood. They remember too when in the unclouded morning of life, she consecrated to God the warm affections of her youth, and secured that priceless treasure, that unfailing resource in every exigency, strong religious faith. They remember too, when, after a separation for several years, during her residence in a foreign city, she returned to her native land, with what cordial greeting she was welcomed home, and with what pleasure they found her the same gentle, affectionate, happy being as before. But life is a chequered scene. It was so to her. Soon was she called to encounter some of the severest trials to which the human condition is subject. In quick succession a father, brother, a sister, and others almost equally dear, were taken from her side. The remembrance of some of these scenes even now touches the heart with sorrow. Can it be accounted strange that when they were present, they were painful almost beyond endurance? To our young friend they were occasions of poignant grief, and though she had rich and precious consolations, it was but too evident, that the trials to which she was called were greater than her delicate constitution could bear.

It is scarcely two years since we saw her arrayed in her bridal ornaments receiving the congratulations of her friends on the interesting relation she had just formed. But even then we saw or fancied that we saw in her pensive countenance the forebodings of evil. Days of sickness and suffering soon came, and they were many. After a long period of alternate hopes and fears, the issue could no longer be doubtful. Insidious and flattering disease had fastened itself on her vitals; and neither medical skill nor maternal solicitude, nor a husband's love, could avert the fatal stroke. But she was prepared to meet it, and she did meet it with a calm and thankful mind and a strong and trustful heart. Never have we witnessed a more beautiful illustration of the power of faith, than was presented in the chamber of our sick friend. We felt that it was good to be there—for though it was a scene of severe suffering, there was no repining —no shrinking back—no shuddering at the thought of the grave which was open to receive her. She was fully apprized of the nature of her disease, and for months entertained not the slightest hope of recovery. But for her, death had no terrors. The beautiful Hymn entitled 'I would not live always' is but the expression of the sentiments of her heart. She may have dropped a tear at the relinquishment of cherished hopes, but her serene and happy countenance was the index of peace within. She was willing —she was more than willing—to depart: for she believed to be absent from the body was to be present with the Lord. In the repeated visits which we made to her during the few last weeks of her life, we found her always the same, or rather she was continually advancing in spirituality and holiness and ripening for heaven. At one time we read to her parts of Dr. Channing's Discourse on the Future Life, to which she listened with the deepest interest, and which seemed to awaken an intense desire, amounting at times almost to impatient longings, to exchange this mortal for immortality—that she might mingle in the scenes and engage in the employments of the Spirit land. She had tasted of all the innocent pleasures of life, and had probably enjoyed them with as keen a relish, as any of the daughters of fashion and pleasure who aspire to nothing higher or better: but she felt the incompetency of earthly objects to meet the deep wants of the immortal spirit. 'Would that I could convey to those in health,' she remarked one day, 'the impression I now have of the value of this world.'

We cannot better close this article than by inserting the following letter from a friend who visited her a short time before her death.

My Dear Sir,—You request me to give you an account of the interview which I had with Mrs Mc Farland—I do it with great pleasure, for few events have ever afforded me more satisfaction or are more deeply engraven on my recollection. About a month before her lamented death—at her own request I called to see her. It was a bright afternoon in April —The air was still chill. Here and there patches of snow lay unmelted upon the ground—and the dreariness of winter was not all past. But there were many spots by the wayside already green. The earliest buds of spring had sprung up and were timidly unfolding their treasures to the sun. As I rode along my mind dwelt on the scene which I was about to witness, contrasted with that around me. How strange and mysterious,—A young creation bursting into existence. A world of beauty and loveliness is coming into being—and one of its fairest objects is wasting away. And there was a feeling of incongruity like that of laughter in the house of mourning—or the singing of songs to a heavy heart. I entered the sick chamber—and the feeling vanished in an instant. I felt that there was a harmony with what I had seen. There was the body wasted by long and lingering disease; but I looked on the countenance—and I was sure the buds and the flowers of spring were not the only things that were springing forth. Always beautiful—it beamed with an unearthly radiance. It seemed as if the impress of Heaven were already inscribed there, and the immortal part were already rising to a new life. I spoke to her—she was aware that her sands were falling fast. I asked her if she was prepared to go—she said she trusted she should be with her God —she only feared she was too impatient to depart. I asked her if she desired to return to life and its enjoyments? 'No indeed,' was her reply. 'Her difficulties had all vanished. Not a cloud—not a shadow rested upon her mind.' She had friends who had gone—she could not forego the happiness which she anticipated of seeing them soon.

I cannot detail all the conversation which passed. It was all in a similar strain. Her language was fervent and tender. The hour that I passed with her was one of high spiritual enjoyment. All that is most delightful in a Christian's faith and hopes seemed to her a sublime, overwhelming reality. Faith seemed changed into sight and hope into fruition. As I retired from the interview—I could not but reflect on what I had heard and witnessed. I have stood by the bedside of strong-minded men as they have been placed as she was. I have seen them clinging to life when life had no more to offer them. I have seen them tremble as they gazed on the void before them. How, I asked, is this feeble woman—rendered more feeble by long and wasting sickness—enabled to lie calm in the very embrace of death—to look back on the world whose most fascinating forms she had known and whose purest pleasures she had tasted, without a longing wish to remain—and to look forward to the realities of the future with a smile? I had seen her humble, affectionate, cheerful piety. I had heard of her active charity in the dwellings of the poor—and the question was answered. She had loved her Savior, and she was strong in her faith in him. In her youth and health she served her God—and he did not forsake her in the days of sickness and weakness and trial.

Linked with the Immortal, immortality
Begins e'en here. For what is time to thee
To whose cleared sight the night is turned to day,
And that but changing life—miscalled decay.

INTELLIGENCE.

DOMESTIC.

Florida. The Savannah Georgian of May 7th says that the accounts of the predatory warfare of the Indians, and the massacres perpetrated by them become worse and worse; and invokes earnestly the interposition of the strong arm of the national government.

A letter from Tallahasse May 11th says:

For the last four or five days our city has been the scene of consternation and alarm. We have been nightly (I may say hourly) expecting an attack from our red brethren.

A letter from Columbus Ga. 14th May says:

The Indians continue their hostilities. Two or three whites were killed yesterday, and one man, wife and six children are believed to have been most brutally butchered. The distress occasioned amongst a very excellent community of new settlers, and some of them quite extensive planters, is very great. A large number of whole families have fled for life to this place and left all their property behind.

The Creek War:—The papers received yesterday give further reports of murders committed by the Creek Indians. Letters are published from Columbus, Tallahassee, and other places in Georgia, relating the murder of families, plunder of houses, intercepting of stage coaches, and other acts of hostility, which seem to have put the whole country in a state of alarm. A letter from Columbus, dated the 15th inst. states that the stage the night before was attacked, and it was feared that three drivers and an agent were killed. The mail route through the Creek territory would be stopped.—*Daily Adverteser of Thusday.*

Cherokee Treaty.—It is stated in the Globe of yesterday, that the Senate have ratified this treaty—which stipulates, we believe, some *six or seven millions of dollars* to the Cherokees, as an inducement to the relinquishment of their lands in Georgia, and to their removal west of the Mississippi.—*N. Y. American.*

Free Trade.—We have large importations of oats from London, and of hay from Canada. What a wise policy it is in England to refuse to buy oats of us, and what wise men we have among us, who would retaliate by refusing to buy calicoes of them!

Seven thousand bushels of wheat from the Baltic have been sold at $1 31 1-2 cts. Indeed it would seem that we are determined to eat up the supplies of the whole world. We import everything from everywhere, and yet everybody is in debt to us.—*Journal of Commerce.*

Our Minister to England.—Mr Stevenson and his lady having reached this city from Norfolk, Mr S. will remain here a few days preparatory to his departure, receiving instructions, &c. It is understood he will sail on the first of June for London. He goes in the packet ship Montreal, having declined a national Ship, which was tendered him.—*Washington Globe.*

Population of Lynn.—The increase of population in this town is truly surprising. A census by vote of the town has just been completed. A census of the town was taken last July, by private enterprise. In 1820 it was 4515; in 1830 6138; in 1835 in July 8419; in 1836 in May 9847. Gain in 10 months 1068, or about 107 per month—1282 per year—150 per cent in 10 years! Lynn is the largest town (not a city) in New England.—*Lynn Record.*

Texas. The account of the great victory of General Houston's army over a division of the Mexican army is confirmed in the New Orleans papers which have been received to the 9th inst.

Col. A. Houston of the Texan army has arrived in the Steamboat Caspian, and confirms the news of the Glorious Victory of Gen. Houston, and has favored us with the following list of the Mexican officers killed, wounded and prisoners.

Killed—Gen. Castrillon, Col. Barnes, Col. Mora, Col. Trevino, Col. Don, Jose Maria Romero, Lieut Col. Manuel Aquirre, Lieut Col. Castillo.

General Coss and many others supposed to be killed, but not yet found.

Prisoners—Gen. Antonio Lopez De Santa Ana, Col. Almonti, aid de camp, Colos Cespedes, of the Guerrero battalion Bringas, aid to Santa Ana, Portilla de la Pedreguir, aid to Santa Ana, Numer, Valienti; Lieut. Cols. Filpe Romero. (wounded) Valienti, Don Pedro del Gardo, Fernando Urriza, (wounded) aid to Santa Ana, Arcos, Encise, Mugla Don Ramon Curo, private secretary to Santa Ana; also 5 Captains and 12 Lieutenants.

Gen. Santa Ana made the following proposition, that his army should lay down their arms, Texas independance acknowledged, the expense of the war to be paid by Mexico, Santa Ana to remain as a hostage. Gen. Houston had issued orders, that a further advance of the Mexican army should be the signal for the slaughter of Santa Ana, and all the prisoners.—The report of the terms of peace were not official, but supported by a great number of letters from officers of the army.

Particulars of the Capture of Santa Ana.—During the night of the 20th ult. after the skirmish between the Mexican and Texan forces, General Houston made a movement with 600 men and all his artillery, and at day break met the Mexican force 1100 or 1200 strong, also in movement, and gained a position within rifle distance of the enemy before they were aware of his presence. Two discharges of small arms, and cannon loaded with musket balls, settled the affair; the Mexican soldiers then threw down their arms, most of them without firing, and begged for quarter, 600 or 700 killed.

BOOK AND PAMPHLET SOCIETY.

The Depository of the *Book and Pamphlet Society* is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application to the Treasurer, Mr C. Bowen, at 141 Washington street, up stairs.—Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied. tf m 28

The Anniversary Address of the Massachusetts Temperance Society will be delivered on Sunday (tomorrow) evening, by Walter Channing M. D. in the Odeon, at 8 o'clock.

Boston, May, 25th, 1836.

The undersigned acknowledges the receipt this year, as for several years past, of five dollars from an unknown young lady of his parish, to be given to the destetute widow of some deceased clergyman. He assures the benevolent donor that her wishes have been complied with, and hopes that this example may induce others to contribute to this excellent charity.

ALEXANDER YOUNG.

MARRIAGES.

In this city, by Rev. Mr Winslow, Mr Henry Swift, of New York, to Miss Amelia Bertody, daughter of Bradford Sumner, Esq of this city.

By Rev. Mr Greenwood, Mr George B. Miltenberg of Pittsburg, Pa. to Miss Catharine Brigden, daughter of Cornelius Coolidge, Esq.

In this city, by Rev. Mr Young, Mr Henry P. Ingalls to Miss Mary Ann Major.

In West Bridgewater, on Thursday the 12 instant, Mr Charles N. Martin to Miss Ann Barker. Mr James S. Thompson to Miss Polly Simmons all of West Bridgewater.

In New York, 19th inst. by Rev. W. R. Whittingham, Charles Russell Codman, Esq. of Boston, to Sarah, eldest daughter of the late David A. Ogden, of the county of St. Lawrence.

In Springfield Rev. Samuel M'Burney to Miss Laura, daughter of the late Samuel Lyman, Esq.

DEATHS.

In this city, Miss Martha, daughter of John Hubbard, Esq. 19.

On Tuesday afternoon, Dea. Edward Smith, 50.

In Seekonk, Hon. Wheeler Martin, 71.

May 16, on board the packet boat, on its passage from Utica to Rochester, Miss Susan Thayer, of Uxbridge, aged 16.

In Easton on the 1st inst. Mrs Sophrona Marshall, wife of Capt. Peres Marshall, aged 33 years.

On Monday last, at his residence at Red Hook, Hon. Edward Livingston, late Minister to France, 72.

In Cambridge on Sunday morning last, Rev. Bela Jacobs, minister of the Baptist Church in the part of the town called East Cambridge.

The death of Mr Jacobs in the time and manner of it was a very remarkable and affecting dispensation of Providence. When he had arrived in his chaise at his church, in which he was to officiate, his horse, from some cause became frightened, and unmanageable, in consequence of which the chaise struck with violence against the corner of the Universalist church and Mr J. was thrown with such force against the building that his skull was broken and his head shockingly mangled. He survived, senseless, about one hour.

The following tribute to his character, so far as it extends, we should think to be strictly just. It is from the Morning Post.

'He was a man of great simplicity of manners, plainness of speech, practical piety, and but little inclined to enthusiasm. He was most particularly faithful in his domiciliary visitations to the more humble and unfortunate of his flock, and his melancholy death has caused a deep gloom throughout the whole neighborhood of his long and pious labors in Cambridge. The same sentiments of esteem and veneration were cherished for him in some degree wherever he was known.'

CHANNING ON SLAVERY, 4TH ED.

THIS day published and for sale by JAMES MUNROE & Co 134 Washington st. Channing on Slavery, 4th edition with alterations and additions. m 28

REV. MR LORRAINE'S FAITH EXAMINED.

THIS day published and for sale by JAMES MUNROE & Co Boston Bookstore 134 Washington st. The Rev. Mr Lorraine's Faith Examined and Changed by the Author of the 'Sunday School Teacher's Funeral.' m 28

THE YOUNG BRIDE AT HOME, or a help to connubial happiness, with a comparative view of the sexes, by Hannah More, for sale by JAMES MUNROE & Co. m 28

COOPER'S NEW BOOK. Sketches of Switzerland, by J. F. Cooper, in two vols. just received by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. m 28

RICHARDSON'S DICTIONARY. A new Dictionary of the English Language, by Charles Richardson—to be completed in thirty parts, 4to—price 50 cents per part. Three numbers are ready for delivery by JAMES MUNROE & CO, Boston Bookstore, 134 Washington street. m 28

SCENES AND CHARACTERS—SIXTH NUMBER

THIS day published and for sale by JAMES MUNROE & CO, 134 Washington street, Alfred, by the Author of Sophia Morton, Trials of a School Girl, &c, and the Better Part, by the same Author being the 6th number of Scenes and Characters, edited by the Rev. Henry Ware Jr. m 28

SECOND HAND BOOKS.

THE following Works, are for sale by JAMES MUNROE & CO. at very low prices—

Henry's Works 5 vols folio
Flavels' Works 2 vols folio
Wright's Life of Christ 1 vol folio
Heylyn's Lectures 2 vols 4to of,
Campbells' on the four Gospels 4 vols 8vo
Holt's Discourses 2 vols 8vo
Coming's Sermons 1 vol 8vo
Dickson's Sermons 1 vol 8vo
Jones' Sermons 8vo 1 vol
Macknight on the Epistles 6 vols 8vo
Ashton's Christian Expositor 1 vol 8vo
Jones' Lectures 1 vol 8vo
Baird's Dissertations, 1 vol 8vo
Smith's Sermons 8vo
Farquhar's Sermons 1 vol 8vo
Horne on the Psalms—
Newcome's Observations on our Lord 1 vol 8vo
&c. &c. &c. m 28

WESTERN MESSENGER.

JUST received by JAMES MUNROE & CO. 134 Washington St. No. 10 of the Western Messenger for May.

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BIOGRAPHY OF WINCHESTER.

JUST published, Biography of Rev. Elhanan Winchester, by Rev. E. M. Stone, of Beverly, Ms., For sale wholesale and retail by H. B. Brewster, Pemberton Hill, opposite head of Hanover St., (up stairs) Price 75 cts. 3 w m 28

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

The Summer Term of this Institution will commence on Tuesday June 7th. The female department will continue under the care of Miss Caroline Gleason, subject to the general superintendance of the Principal. The writing department will be under the care of Mr Amiel W. Whipple, whose chirography is surpassed by few, if any, in elegance, and for which branch there will be no extra charge.

Tuition in English branches $3, per quarter, Languages $5. Board from $1,50 to $1,75 per week.

While Mr Allen tenders his grateful acknowledgements to his patrons and friends for past favors, he hopes the superior local advantages of his commodious establishment, joined to his efforts for the moral and intellectual improvement of his pupils will insure a continuance of that patronage hitherto so liberally bestowed.

Northfield, May 1836.

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞ Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

THE LITTLE WRITER, intended to aid children in acquiring an easy epistolary style. Just published by J. DOWE, 130 Washington st. m 28

NEW LATIN GRAMMAR. RUSSELL, SHATTUCK & CO, have just published, a new edition of Adam's Latin Grammar, by Professor C. D. Cleveland. In this edition, which contains nearly one hundred pages of matter not found in any other, the following are some of the principal additions and improvements.

1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Noun, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

INSTRUCTOR AND CHAPLAIN WANTED.

A GENTLEMAN qualified to perform the duties of Chaplain and Instructor, is wanted at the House of Reformation for Juvenile Offenders, at South Boston. The compensation, besides board is $500 per annum.

Applications, accompanied by suitable references, may be addressed to the Directors, at their Office, Faneuil Hall, any time previous to the first Monday in June next.

H WHISTON, *Sup't House of Reformation.* m 21

LIBERAL PREACHER.

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☞ Entrance from the avenue opposite the Old South church. m 21

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MANUALS FOR UNITARIAN SUNDAY SCHOOLS.

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MILFORD SEMINARY FOR YOUNG LADIES.

THE Summer term of this institution situated in the pleasant village of Milford N. H. 48 miles from Boston, will commence June 1st, and continue 12 weeks under the Superintendance of Miss Martha M. Green, Principal, assisted by Miss Mary P. Lincoln in the English and Mathematical branches; who will also give lessons in Vocal Music; and Miss Elizabeth A. Livermore who will give lessons on the Piano, and in the Latin and French languages.

Miss Green has been Principal one season prior to the present, and has given entire satisfaction. Miss Lincoln recently associated with her is a highly accomplished Teacher. For information as to the qualifications of Miss Livermore as a Teacher, reference may be made to Mr J. Hale Abbott, Principal of the School for young Ladies, Mount Vernon St. Boston.

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Use of the Piano $2

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Application for information in relation to boarding places may be made to Abiel Lovejoy Esq., Deacon Robert Knights, S. K. Livermore Esq, or R. Williams, Clerk. m 21

TWO NEW BOOKS FOR S. S.

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A very large collection of Books for Sunday School Libraries; probably as large a collection, and as great a variety of good Books as can be found at any store in New England. For new publications see advertisement of the subscriber in this paper.

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THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he has removed his place of business to the house where he resides, No. 395 Washington street, opposite Avon Place, corner of Temple Avenue, upstairs, entrance in the rear.

This arrangement will enable him to be in constant attendance. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father, Deacon Gideon Foster, has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at the above place, where a room is provided for all those who call.

The undersigned does all his own work himself, and every thing is done in a faithful manner. All individuals can see him alone at any time at the above place.

☞ Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER,

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NEW AND VALUABLE BOOKS.

JUST received from the South, a large Invoice of standard books, many of which have been long out of this market, viz.

Brougham's Natural Theology
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Bell on the Teeth
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Dewees' on Children
Dewees' on Females
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Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First.*

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We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

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Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

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This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

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1. *The First Book of History*, or History on the Basis of Geography (comprehending the countries of the Western Hemisphere;) with sixty engravings, from original designs, and sixteen maps of the different sections of the U. States and the various countries of the Western Hemisphere, executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

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Published by CHAS. J. HENDEE, (successor to Carter, Hendee & Co.) and for sale by the Booksellers and Traders throughout the United States.

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POETRY.

FOR THE REGISTER AND OBSERVER.

FELLOW STUDENTS.

I saw two Students: arm in arm
They walked along the pearl-strown, path
Where science led the way: now here,
Now there awhile to rest, they staid
Beneath the same wide spreading tree,
Or from a simple cup to taste
The cool rich gushings of the stream
That dallied with the long-stemmed herb
And kissed its fragrant cup.

They looked
In one another's eyes and saw,
Far down within their guileless hearts,
A soul that answered each to each.
One pulse was common to their hearts:
One spirit to their blended prayers.
The Sun shines common to all lands,
But not for one it shone, save when
The other with him felt its beams.

Go on, ye living ones! Go on!
God smiles upon united hearts:
Though far your lots are cast apart
In the wide lap of human life,
Your hearts are still but one—one heart.
Then what is time, or space to you?
A slender bar that scarcely parts;
A momentary point:—then all
Your soul unites with gathered might
In an embrace Eternity
Shall not out last.—Thrice happy souls!

AGAPA.

MISCELLANEOUS.

FOR THE REGISTER AND OBSERVER.

DO YOU ADMIRE NATURE?

Such si the shallow question which many are shallow or impious enough to ask, and as many foolish enough to answer. The traveller into the country, whether pedestrian, equestrian, or carriager, must make up his mind to hear the question asked at the hotel, or friendly mansion, by friend or stranger, 'how do you admire the Nature you *are seeing* and *going* to see?' The traveller to the city has the same daring query put to him—'How did you admire the Nature you *have* seen?' Do you ask me, whether I admire Nature? Why not ask me, Do you admire Heaven,—Jesus,—God?

But *do* I admire Nature? Yes—adore, revere, love it—not in itself—oh no—but as the building of the Infinite Architect, as the theatre of the Great Probation, as one bright link of the golden chain of the Universe. Do I admire Nature? Yes; I admire the artless melody of birds, sprinkled like the tinklings of silver bells, over every hill and valley of the round globe. Yes; I admire the springing of the green turf, the flower-dotted landscape, the perfumed breezes as from 'Araby the blest.' I admire the majestic march of the cloud-giants, as they walk abroad on the wings of the wind—now emerging from the ocean, now descending from the hills, bending round the earth's huge convexity, as if to enfold her in their vast limbs. I admire the solid earth, speeding on in its orbit with inconceivable swiftness, yet still as the cradle of a sleeping infant, bearing with it as on downy wings every least and tenderest creature without agitation or harm—beast, bird, fish, and insect, man and his dwellings, the quiet valleys, the purling rivulets, the awful mountains. I admire the revolution of the rolling, mighty earth. How grand, how lovely, how solemn is it! Stand where you will, what wonders, beauties, revelations! In the forest, what antediluvian hoariness! By the streams, what sprightly music of leaping waters! On the hill-top, what gentle swaying and billowy motion of the air-sea! At the ocean's side, what solemn sounds echoing over the world of waters, what tired waves rolling into their haven from some storm far away, what folding of the pinions of the tempest!

I love the aged, the young, the stern, the beautiful, the full sea. I am awed by the great sky above, and the greater sky beneath me, the seen heavens above, the mighty unseen heavens below—no measure to the height, no measure to the depth! Let the imagination go forth. Let her glancing wing dart from star to star, from system to system, from universe to universe. She ever leaves the infinite behind her, she ever springs on to the infinite before her. Could she attain creation's outermost bounds, what were there then beyond? What, but God? And if God, then surely those words in which he exhibits His Wisdom, His Power, and His Love.

Do you ask me then, whether I admire Nature? Do not ask me, for to ask is to doubt. Admire with me in sympathizing silence, the beautiful, stupendous, living Universe, and remember that, glorious as it is, it is but the faint and dimly discerned emblem of Him who made it. L.

MORAL MANAGEMENT OF THE INSANE.

A scene in the Bedlam of Paris, extracted from a paper read at the Academy of Sciences by the son of the celebrated Pinel.

Towards the end of 1792, Pinel after having many times urged the Government to allow him to unchain the maniacs of the Bicetre, but in vain, went himself to the authorities, and with much earnestness and warmth advocated the removal of this monstrous abuse. Couthon, a member of the commune, gave way to M. Pinel's arguments, and agreed to meet him at the Bicetre. Couthon then interrogated those who were chained, but the abuse he received, and the confused sound of cries, vociferations and clanking of chains, in the filthy and damp cells, made him recoil from Pinel's proposition. 'You may do what you will with them (said he,) but I fear you will become their victim.' Pinel instantly commenced his undertaking. There were about fifty whom he considered might without danger to the others be unchained, and he began by releasing twelve, with the sole percaution of having previously prepared the same number of strong waistcoats, with long sleeves, which could be tied behind the back if necessary. The first man on whom the experiment was to be tried was an English captain, whose history no one knew, as he had been in chains forty years. He was thought to be one of the most furious among them. His keepers approached him with caution, as he had, in a fit of fury, killed one of them on the spot with a blow from his manacles—He was chained more rigorously than any of the others. Pinel entered his cell unattended, and calmly said to him, 'Captain, I will order your chains to be taken off, and give you liberty to walk in the court, if you will promise me to behave well, and injure no one.' 'Yes, I promise you (said the maniac;) but you are laughing at me—you are all too much afraid of me.' 'I have six men (said Pinel,) ready to enforce my commands if necessary. Believe me then, on my word, I will give you your liberty if you will put on this waistcoat.'

He submitted to this willingly, without a word. His chains were removed, and the keepers retired, leaving the door open. He raised himself many times from his seat, but fell again on it, for he had been in a sitting posture so long, that he had lost the use of his legs. In a quarter of an hour he succeeded in maintaining his balance, and with tottering steps came to the door of his dark cell. His first look was at the sky, and he cried out enthusiastically, 'How beautiful!' During the rest of the day he was constantly in motion, walking up and down the staircases, and uttering short exclamations of delight. In the evening he returned of his own accord into his cell, where a better bed than he had been accustomed to had been prepared for him, and he slept tranquilly. During the two succeeding years which he spent in the Bicetre, he had no return of his previous paroxysms, but even rendered himself useful by exercising a kind of authority over the insane patients, whom he ruled in his own fashion.

The next unfortunate being whom Pinel visited was a soldier of the French guards, whose only fault was drunkenness; when once he lost his self command by drink he became quarrelsome and violent, and the more dangerous from his great bodily strength. From his frequent excesses, he had been discharged from his corps, and he had speedily dissipated his scanty means. Disgrace and misery so depressed him that he became insane; in his paroxysms he believed himself a General, and fought those who would not not acknowledge his rank. After a furious struggle of this sort he was brought to the Bicetre in a state of great excitement. He had now been chained for ten years, and with greater care than the others, from his having frequently broken his chains with his hands only. Once when he broke loose, he defied all his keepers to enter his cell until they had passed under his legs: and he compelled eight men to obey this strange command. Pinel, in his previous visits to him, regarded him as a man of original good nature, but under excitement incessantly kept up by cruel treatment; and he had promised speedily to ameliorate his condition, which promise alone had made him more calm. Now he announced to him that he should be chained no longer, 'and to prove that he had confidence in him, and believed him to be a man capable of better things, he called upon him to assist in realeasing those others who had not reason like himself; and promised, if he conducted himself well, to take him into his own service. The change was sudden and complete. No sooner was he liberated than he became attentive, following with his eye every motion of Pinel; and executing his orders with as much address as promptness; he spoke kindly and reasonably to the other patients; and during the rest of his life was entirely devoted to his deliverer. And 'I can never hear without emotion (says Pinel's son) the name of this man who some years after this occurrence shared with me the games of my childhood, and to whom I shall always feel attached.'

In the next cell were three Prussian soldiers, who had been in chains for many years, but on what account no one knew. They were in general calm and inoffensive, becoming animated only when conversing together in their own language, which was unintelligible to others. They were allowed the only consolation of which they appeared sensible—to live together. The preparations taken to release them alarmed them, as they imagined the keepers were come to inflict new severities; and they opposed them violently when removing their irons. When released they were not willing to leave their prison, and remained in their habitual posture. Either grief or loss of intellect had rendered them indifferent to liberty.

Near them was an old priest, who was possessed with the idea that he was Christ; his appearance indicated the vanity of his belief; he was grave and solemn, his smile soft and at the same time severe, repelling all familiarity: his hair was long and hung on each side of his face, which was pale, intelligent, and resigned. On his being once taunted with a question that 'if he was Christ he could break his chains,' he solemnly replied, 'Frustra tentaris Dominum tuum.' His whole life was a romance of religious excitement. He undertook on foot pilgrimages to Cologne and Rome; and made a voyage to America for the purpose of converting the Indians: his dominant idea became changed into an actual mania, and on his return to France he announced himself as the Savior.

He was taken by the police before the Archbishop of Paris, by whose orders he was confined in the Bicetre, as either impious or insane. His hands and feet were loaded with heavy chains, and during twelve years he bore with exemplary patience martydom and constant scarcasm.—Pinel did not attempt to reason with him, but ordered him to be unchained in silence, directing at the same time that every one should imitate the old man's reserve, and never speak to him. This order was rigorously observed, and produced on the patient a more decided effect than either chains or the dungeon; he became humiliated by this unusual isolation, and after hesitating a long time, gradually introduced himself to the society of the other patients. From this time his notions became more just and sensible, and in less than a year he acknowledged the absurdity of his previous prepossession, and was dismissed from the Bicetre.

In the course of a few days, Pinel released 53 maniacs from their chains: among them were men of all conditions and countries; workmen, merchants, soldiers, lawyers, &c. The result was beyond his hopes. Tranquillity and harmony succeeded to tumult and disorder; and the whole discipline was marked with a regularity and kindness which had the most favorable effect on the insane themselves; rendering even the most furious more tractable.

[From the Baltimore American.]

LIBRARY OF CONGRESS.

The Library of Congress was founded in 1800 by an appropriation of five thousand dollars. Various additions were made to it until 1814, when it was totally destroyed in the conflagration of the capitol.—In the autumn of the same year Mr Jefferson proposed to sell his library to Congress, which proposition was acceded to. This collection, made by Mr Jefferson with great care and expense, was of a very miscellaneous character, and contained 6487 volumes for which Congress paid 23,950 dollars, being somewhat more than three dollars and a half per volume. It is particularly rich in American History. Since this purchase, Congress has annually appropriated sums varying from one to five thousand dollars for the general library, besides several thousand for law books, making in all, since 1814, one hundred thousand dollars. Exclusive of Congressional Documents, and the laws of the United States, the whole number of volumes now is about 24,000 so that the library has cost four dollars a volume.

Eighteen thousand of this number are in English. Of the remaining six thousand, four thousand are in French, eight hundred in Latin, three hundred in Spanish, two hundred and seventy in Italian, two hundred and eighty in Greek and Latin, sixty six in Greek, twenty-nine in Chinese, thirteen in Saxon, twelve in German, and fifty in all other languages.

Mr Preston is decidedly in favor of enlarging the library by judicious purchases until it shall reach one hundred and fifty thousand volumes. He thinks it a large allowance to estimate all the the public libraries in the United States, at four hundred thousand volumes, and of these there are not more than fifty thousand distinct works. The whole number of distinct works in the world, he says, may be estimated at six hundred thousand. All our libraries together would not afford the means of investigating one branch of Science or Literature. The number of books in public libraries in Germany is to the population as one to ten, in the United States as one to forty.

After enumerating the chief libraries in Europe, containing from one hundred to five hundred thousand volumes each, the Report adds;—'We do not however ascertain our wants merely by a comparison with the abundance of other governments. The experience of members of Congress has taught them how often their enquiries are arrested by the want of books. No day elapses, during the session of Congress, that there is not a call for many volumes which cannot be furnished.' Here then we think, is practical demonstration of the necessity of a large increase of the library. A full, rich library is in fact an indispensable appendage to the seat of government of a great nation.

The Library of Count Boutourlin, offered for sale in Florence, consists of twenty-five thousand volumes, of which the committee had before them a catalogue sent by Mr Wilde. It was collected under the most favorable circumstances, during the French war in Italy, when the monasteries and all other depositories of art and learning were thrown open, and exposed to the acquisition of public agents, or wealthy individuals. It cost one million of francs or two hundred thousand dollars, and can be bought for sixty thousand dollars. Mr Wilde writes that it is 'most complete in those deprtments in which the library of Congress is most deficient, particularly the ancient authors, belles lettres, liteary history, the fine arts and the standard productions of France and Italy.'

The report concludes with recommending a resolution authorizing the purchase of this rare collection.

GARDEN OF GETHSEMANE.

'On rising, I observed behind me abont an acre of land, touching on one side the elevated bank of the torrent of Cedron, and on the other, rising gently to the base of the Mount of Olives. A low wall of stones, without cement, surrounds this field, and eight olive trees, standing at about twenty or thirty paces from each other, nearly cover it with their shade. These olive trees are amongest the largest of their species I have ever seen—tradition making their age amount to the era of the incarnate God, who is said to have chosen them to conceal his divine agonies. Their appearance might, if necessary, confirm the tradition which venerates them. Their immense roots, as the growth of ages, have lifted up the earth and stones which cover them, and arising many feet above the surface of the soil, offer to the pilgrim natural benches, upon which he may kneel, or sit down to collect the holy thoughts which descend from their silent heads. A trunk, knotted, channelled, hollowed, as with the deep wrinkles of age, rises like a pillar over these groups of roots: and, as if overwhelmed and bowed down by the weight of its days, it inclines to the right or left, leaving in a pendant position its large interlaced, but once horizontal branches, which the axe has a hundred times shortened to restore their youth.—These old and weighty branches bending over the trunk bear other young ones, which rose a little towards the sky, and had produced a few shoots, one or two years old, crowned by bunches of leaves, and darkened by little blue olives, which fall like celestial relics at the feet of the Christian traveller. I separated from the caravan which had tarried round the tomb of the Virgin, and seated myself for a moment on the roots of the most solitary and old of these olive trees; its foliage hid the wall of Jerusalem from me; and its large trunk screened me from the observation of some shepards, who were tending black sheep on the brow of the Mount of Olives.

I had nothing within sight but the deep and rugged ravine of Cedron, and the tops of other olive trees, which, from this spot, cover the extent of the Valley of Jehosaphat. No noise arose from the dry bed of the torrent; no leaf trembled on the tree; I closed my eyes for a moment, and reverted in thought, to that night, the eve of the redemption of the human race, when the Divine Messenger drank to the dregs, the chalice of agony, before meeting his death at the hands of man as the reward of his celestial message. I inquired of my heart what part I had in the salvation He came to purchase for the world at so heavy a price; I represented to myself the extremity of anguish which must have rent the bosom of the Son of Man when he contemplated at a single glance, all the misery, the darkness, the bitterness, the vanity, the iniquities of the lot of man; when it was His will, alone to lift the burden of the crimes and misfortunes under which human nature, bowed down and groaning, passes through this valley of tears; when He perceived that even a new consolation, and truth itself, could not be brought to man but at the price of his life; when drawing back in terror before the shadow of death, which he already felt upon him, he said to his Father, 'Let this cup pass from me!' And I, feeble, ignoront, miserable man, I also may cry at the foot of the same tree, 'Lord! may my cup of bitterness pass from me—may it be poured by Thee into the chalice already drunk for us! He had strength to drink it to the dregs; He knew Thee; He had seen Thee; He knew wherefore he was about to drink it; He knew the immortal life which awaited him beyond his tomb of three days; but I, Lord; what do I know, except the sufferings which rend my heart, and the hopes which they have taught me?'—*Lamartine.*

[From a late London Paper.]

EMIGRATION.

Yesterday morning the American ship Louisa, H. D. Trueman, commander, left the St Katharine's Dock for New York, with upwards of 100 passengers on board, principally agricultural laborers and small farmers, with their wives and families, from Berkshire, Norfolk, Essex, and other counties, who intend settling in America. The new ship Gladiator, Capt. Britton, was hauled out of the same dock last week with 150 emigrants, bound to New York, among whom were many whose passage money was paid by country parishes to which they had become chargeable. The American packet ships Hannibal and Philadelphia, are now in the same dock, fitting out for the purpose of carrying emigrants, and will sail for America in a few days. Nearly all the berths are engaged by farmers, agricultural laborers, and tradesmen, emigrating to Canada by way of New York and the United States. The The Gratitude, Napier, Ceylon, Pomona, Great-Britain, Toronto, Capt. Collison, and Caroline, all large ships, have sailed from the London Dock during the last three weeks. Those vessels were full of passengers, mostly from the counties of Norfolk, Essex, Suffolk, and Kent, and also carried out large cargoes. The Elenthena, Advocate, and Joseph Story are now loading in the London Dock for Quebec and Montreal, and the London, Thomas Bennett, and James, for New York. They will all carry out emigrants. The tide of emigration to the United States and British North America has set in strongly during the present season, and fresh parties of country people, who are unable to find profitable employment in the agricultural districts, are arriving daily in London for the purpose of securing passage to those distant climes. The most affecting and heart rending scenes are daily witnessed at the docks on the departure of the vessels, in the separation of aged parents from their children, leaving them to seek their fortunes in a strange land, and the parting of friends. In more than one instance the love of country has so far prevailed over every other consideration that persons have jumped from the deck of the vessel on to the quay at the moment it was being hauled out of the dock, and have returned home, leaving all their property on board. Several ships are fitting out for New South Wales and Van Dieman's Land; but the expense of emigrating to those distant colonies is very great, compared with the cost of proceeding to Canada and New York, and consequently the number of passengers is not so great.

SABBATH SCHOOL BOOKS.

JAMES MUNROE & Co. have for sale the following with many other approved Juvenile books for Sabbath Schools.

Words of Truth, by Mrs Follen
The Well spent Hour do
Sequel to do do
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Collin Reynolds
Memoirs of Anne Boutelle
Life of the Savior written by Rev. Henry Ware Jr 2d ed.
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Palestine or the Holy Land by Rev. S. G. Bulfinch
History of the Reformation by Rev. T. B. Fox
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Peep of day 1 vol 16mo.
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Poor but Happy 1 vol 16mo.
The Village Blacksmith
Biographical Sketches of the Fathers of New Eng.
Rich Boys and Poor Boys, by Mrs Hofland, (now in press.)
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The Good Son
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The Errand Boy
The Parent's Present
Ellen and Mary, or the advantages of Humility
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The Carter Family, or nine pence a week is how much a year
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The Village Boys; or stories to persuade boys not to quarrel
Down the Hill, by old Harlo
Religious Consolation
Wayland's Moral Science, abridged
Holiday Present, being a variety of stories
Stories and Hymns for little Children
The Lark's Nest
George and Lucy, or Self Denial
The Disobedient Children Punished
The Boy in Prison
Touch not—Taste not
The Best Friend
The Monkey
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The Busy Bee
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Pictures of John and George
Children who lived by the Jordan, by Miss Martineau. m 7

WEEKLY LIST OF NEW BOOKS.

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House I Live in, 1 vol. 16mo.
Dr Bedell's Works, 2 vols. 8vo.
Poems of William B. Tappan, not contained in a former volume
Lacon, new Edition—Or many Things in few words; addressed to those who think; by the Rev. C. C. Colton, A.M.
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The Village Blacksmith.
The Farm Yard.
Peep of Day
Paris and Parisians, by Mrs Trollope, 1 vol. 8vo.
Terrible Tractoration and other poems, 1 vol. new ed.
Biographical Sketches of the Fathers of New Eng.
The Empress, a novel, by G. Bennett, author of the Albanians
Didactics, Social, Literary, and Political, by Robert Walsh, 2 vols.
A Treatise on Special and General Anatomy, by Wm. E. Homer, M.D. 2 vols.
The Young Mother, or Management of Children in regard to Health; by William A. Alcott; author of the Young Man's Guide, &c.
The Disinherited and the Ensnared, by the authoress of Flirtation, 2 vols.
The Self Condemned, 1 vol. 12mo.
The Early History of Narragansett 1 vol. 8vo.
For sale by JAMES MUNROE & Co. Boston Bookstore 134 Washington st. may 7

ALLAN'S LIFE OF SCOTT. Just received by James Munroe & Co., Life of Sir Walter Scott, with critical notices of his writings, by George Allan, Esq. Boston Bookstore, 134 Vashington st. a 23

SELECT THOUGHTS ON RELIGIOUS SUBJECTS, by the late Rev. Roland Hill, A. M., from the London edition, for sale by
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m 14 3t

CHEAP LIST.

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Worcester's Friendly Review, 12mo. 15c	8
Worcester's Last Thoughts, 12mo. 88	50

Boston Bookstore No. 134 Washington street.
m 19 tf

A GENTLEMAN having an only child, a daughter of 7 years of age, whose mother is dead, wishes to have her educated by some respectable Lady or family in Massachusetts, in the vicinity of Boston. It is intended to give her a sound, useful English education, a thorough knowledge of domestic duties, with habits of industry and economy, added to a high degree of mental cultivation. It is desirable that the Lady who may take charge of her, should either wholly instruct her, or direct and superintend her studies. The child is of an affectionate disposition, perfectly manageable and quick to learn. A reasonable compensation would be paid, and as it would be for many years, may be considered desirable. Answers addressed to A. B. C. left at the office of this paper 147 Washington st. until the 1st of June, will meet with attention. It is requested they state place, terms, references, system of instruction, discipline, government and every information that may guide one in the selection of a situation. 2m a 2

LECTURES ON SKEPTICISM, delivered in Park Street Church, Boston, and in the second Presbyterian Church, Ciucinnati, by Lyman Beecher, D. D. President of Lane Seminary; third Edition—for sale by RUSSELL, SHATTUCK & Co. may 7

THE POEMS of William B. Tappan, not contained in a former volume.—For sale by RUSSELL, SHATTUCK & Co, may 7

SARTOR RESARTUS.

THIS day published Sartor Resartus, in three books in one vol. 12mo. a few copies for sale at subscription price by James Munroe and Co. Boston Bookstore 134 Washington street. April 9th.

LACON, NEW EDITION.

LACON, or Many Things in Few Words; addressed to those who Think. By Rev C. C. Colton, A. M. For sale by Munroe and Co.
Boston Bookstore 134 Washington st. apr 30

THE WAY TO DO GOOD—just received by JAMES MUNROE & CO. The way to do Good, by Jacob Abbott, author of Young Christian, Corner Stone, &c. Boston Bookstore, 134 Washington st. apr 30.

VIEWS OF THE WORLD FROM HALLEY'S COMET. A Discourse delivered in Paradise street Chapel, Liverpool, September 27, 1835, by James Martineau—third edition, for sale by RUSSELL, SHATTUCK & Co. m7

SUNDAY SCHOOL BOOKS, BIBLES &c.

J. DOWE, 130 Washington street, has just received an assortment of Sunday School library and Juvenile Books—Polyglott Bibles and Testaments, some in rich bindings—Bible Atlases: Sunday school Maps—Maps of Palestine on rollers Also a variety of Juvenile Books and Testaments which will be sold at reduced prices for gratuitous distribution.

TRACTS OF THE A. U. A.

JUST published by L. C. BOWLES 147 Washington Street.
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No. 104. An Argument from Scripture History against the Trinity. By S. G. Bulfinch.
No. 105. Christianity as a pure Internal Principle. By Convers Francis.
No. 12. 2d Series. An Address delivered at the Funeral of Rev. Bernard Whitman, Nov. 8th, 1834. By Rev. Samuel Ripley. m 21

FINSBURY LECTURES—No. 1. This day published, by JAMES MUNROE & CO., Finsbury Lectures—The Morality of Poverty, by W. J. Fox, from the fourth London edition. The series of Lectures, of which this is the first, was delivered in the chapel in South-place, Finsbury London, by the Rev. W. J. Fox, so well known for his Sermons on various subjects, many volumes of which have been published in this country, and have had an extensive sale. The general subject of the Lectures, is 'Morality; as modified by the various classes into which Society is divided.' They have been submitted to the inspection of several gentlemen here, and their approval and recommendation have induced the publishers to issue them in a cheap form for general circulation. They will appear at intervals of about two weeks, and will embrace the following subjects:—1. The Morality of Poverty; 2. Aristocratical and Political Morality; 3. Morality of the Mercantile and Middle Classes; 4. Military Morality; 5. The Morality of the Legal Profession; 6. Morality of the Press; 7. Clerical Morality. m 14

RICH BOYS AND POOR BOYS.

JUST published and for sale by JAMES MUNROE & CO. Boston Bookstore 134 Washington st. Rich Boys and Poor Boys by Mrs Hoffland, Author of Clergyman's Widow, Merchant's Widow, Good Grandmother &c. &c.
Give instruction to a wise son, and he will be yet wiser; teach a just son and he will increase in learning.—Proverbs. m 21

SECOND EDITION.

OF Religious Consolations by Rev. E. S. Gannett. Just received and for sale by JAMES MUNROE & Co. 134 Washington st. m 21

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The plan of this work contains some very important peculiarities, which meet the eye at the first glance—so apparent that they need only be seen in order to be appreciated. From an examinination of the sheets before the book was bound, orders were received for about 4000 copies.

The form is imperial octavo, having twelve copperplate colored Maps *done up with the text.* It is also illustrated enriched by Diagrams, Statistical Tables, and a large number stereotype Maps for the more important parts of Geography.

It will be seen, from an examination of Blake's NEW GEOGRAPHY, that it contains three or four times as much matter as several of the School Geographies designed to hold a corresponding rank, now extensively in use, while at the same time the price is one third less. The pages are not only large, but are filled with closely-printed columns, instead of being nearly half blank. Should the New American Universal Geography be introduced into schools, where scholars will be unable to go through the whole of it, the extra portions contained in it, as will be readily perceived, can be passed over, without any interruption in studying what is common to all School Geographies. The Historical Sketches, and the description of cities and towns, make these extra portions of the volume, which are so arranged in separate divisions as to have no perplexing connection with the other parts of it.

Among the recommendations which have been given are the following:—

TO THE REV. J. L. BLAKE.

Sir,—Having received and examined, with some attention, a copy of your 'American Universal Geography,' I have no hesitation in giving it the preference to other works intended for School Geographies, and for the following reasons, viz.: Your Geography contains the copperplate Maps in the same volume with the text, it embraces matter far greater in quantity, and in my opinon suuperior in quality; it unites History with Geography as History and Geographpy should be united; and, finally, its value is much enhanced by the Stereotype Maps.

Yours, truly, B CUSHMAN,
Preceptor Portland Academy.

Extract of a Letter from the Literary Fraternity of Waterville College

From a cursory examination, we feel no hesitation in expressing our decided approbation of Blake's New American School Geography. The form of the volume being such as to admit the insertion of the Maps, together with the minuteness of detail presented by the author, we think, gives the work a decided superiority over those of the kind now in use.

The general plan and execution of the work we cheeefully approve.

In behalf of the Prudential Committe of the Literary Fraternity of Waterville College,
R. GIDINGS, *Chairman.*

By a new arrangment made in the manufacture of the above, we are enabled to sell the Book at the above low price, which brings it lower than any School Geography in the the market · and it is happily adapted by its style and arrrngment to take the medium between the very small geographies in use for small children, and those of a more elaborate character. New edition this day published by, RUSSELL, SHATTUCK & Co.

NEW VOLUME WARE'S SUNDAY LIBRARY. Just published by JAMES MUNROE & Co., Vol. 4th of Ware's Sunday Library. Containing a Sketch of the Reformation, by Rev. T. B. Fox. Boston Book Store, 134 Washington Street. m21

MEMOIRS OF AN AMERICAN LADY. Just received by JAMES MUNROE & CO., Memoirs of an American Lady, with sketches of Manners and Scenery in America as they existed previous to the Revolution, by the author of Letters from the Mountains. Boston Bookstore, 134 Washington Street. my 21

THE HAMLETS, 2 Edition, this day published. The Hamlets, by Miss Martineau, second Edition. JAMES MUNROE & CO., 134 Washington Street. my 21

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PIERCE'S SPHERICAL TRIGONOMETRY. THIS day published by James Munroe & Co. first part of an Elementary Treatise on Spherical Trigonometry, by Benjamin Peirce A. M. Prof of Natural Philosophy and Mathematics in Harvard University.
Boston Bookstore 134 Washington st. April 9th.

SACRED MEMOIRS: Or Family Instruction, vol. 1, being a History of Scripture Characters from Adam to Joseph.
Sacred Memoirs, vol. 2, being a History of Moses, the Jewish Law Giver. These are valuable books for Sunday School Libraries.—Just published and for sale by MARSH, CAPEN & LYON, 133 Washington st. tf m 19

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.
Camden's Brittania 2 vols folio, published in London in 1733, in English.
Wood's Athenae Oxoniensis, 2 vols folio, London 1721.
Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.
Walker's sufferings of the clergy during the grand rebellion, folio London 1714.
Latin Vulgate Bible, printed in 1529.

MILTON'S POETICAL WORKS, with notes and a life of the Author, new edition, 2 vols 8vo. For sale by Russell, Shattuck & Co. f 27

HUG'S INTRODUCTION TO THE NEW TESTAMENT. Translated from the third German edition; by David Fosdick, Jr., with Notes, by M. Stuart, Professor of Sacred Literature in the Theological Seminary, Andover.
The Bible Atlas, or Sacred Geography delineated, in a complete series of Scriptural Maps, drawn from the best authorities, ancient and modern; by Richard Palmer; revised and compared with the most recent authorities, by Geo. Bush, Prof &c. N. Y. City University, New-York.
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Dick's Christian philosopher—a new edition.
Just published, for sale by James Munroe & Co. Washington-St. M. 14

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